

CHRISTIAN CENTURY

*One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web,
A drop in the ocean's flow and ebb!
But the pattern is rent where the stitch is
lost,
Or marred where the tangle threads have
crossed;
And each life that fails of its true intent,
Mars the perfect plan that the Master
meant.*

Susan Coolidge.

THE CHRISTIAN CENTURY COMPANY
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EVENTS OF THE WEEK

With a naval escort and international tributes befitting his memory, John Paul Jones' body has been conveyed to the land his service honored, and on the 24th was placed in a receiving vault at Annapolis, Maryland. Later it will be placed in a crypt to rest till the judgment day, honored by the nation and a source of inspiration to the young men who train for their country's service on the sea. The white clad jacks, marines, and midshipmen stood in solid phalanx on the sea wall, and later surrounded in profound silence the crepe draped tomb. The black robed chaplain offered prayer, volleys of musketry and the sounding of taps were the only audible sounds, and the bier was carried into the vault. Where was all this national regard when the hero lay dying alone in a foreign land?

The grand jury of the District of Columbia was convened in special session Monday to take up the Federal Grand Jury Probe. Leaks and misrepresentations in the government crop reports. No witnesses were examined the first day, but a number of documents were presented, giving the history of the case up to date. It is understood that Assistant District Attorney Beach will ask for indictments. It is the understanding also that District Attorney Burnett of New York will be called upon to begin similar proceedings in Manhattan, where the conspiracy was hatched, and where its rich and rascally beneficiaries chiefly reside. This is as it should be. Two of the most important figures in the scandal have left Washington, and it is said one of them has gone abroad, like the beef barons.

According to Paris dispatches, all Europe is agog over a meeting between the German Kaiser and the Russian Czar on board the royal yachts in the Gulf of Finland. It is given out as merely a visit of courtesy, but who shall say what momentous things were discussed? The British diplomats think that the German Emperor is endeavoring to procure an alliance with Russia. France fears that its alliance is on the verge of dissolution; but republicans, socialists, and liberals generally place a broader significance upon the meeting of the two rulers. At heart the Kaiser is more autocrat than the Czar. The friends of liberty believe that he has been denouncing the uprisings, revolts, and clamors in Russia, and advising the Romanoff not to grant reforms leading to a representative government. What a pity Russia is not in America, where such advice and such advisors would receive short shrift! This latter view is shared by not a few high officials, both German and Russian. One of them said: "The so-

cialistic movement has assumed great proportions in both Germany and Russia, and demands the serious consideration of both monarchs."

Apparently criminal carelessness is to blame for another frightful accident. The U. S. gunboat Bennington, **Criminal Carelessness.** lying at anchor in the harbor of San Diego, California, was suddenly and without warning blown up. About sixty men were killed—a greater fatality than at any time during the Spanish-American war, with the possible exception of the treacherous blowing up of the Maine. It is small comfort to the relatives and friends of the dead sailor boys to have the immediate assurance that "a full and complete investigation will be made, without fear or favor." Of course the new Secretary of the Navy, Mr. Bonaparte, promises this. Lord Admiral Charles Beresford wired sympathy from his station in the Mediterranean.

It seems preposterous that a man like President Roosevelt should find so many delays and difficulties in **Canal Competency** building the Panama canal. It is digging a big ditch; there are of course some engineering problems; but this is what the enterprise amounts to. One of our diplomats abroad has written to Washington that foreign engineers are laughing at us because of our apparent inability to manage such a job. No wonder! It is now reported that the President is about half convinced that the cheapest and best plan is to let out the contract to private persons. Possibly the report is started by men who are anxious for work. In September an international commission of engineers will meet to decide whether the canal is to be sea level or lock. So it will be some time yet before we know what sort of canal we are going to build.

The jury in the trial of Senator Mitchell for land frauds in Oregon brought in a verdict of guilty, with a recommendation for mercy. This is a pitiful spectacle, and yet the law must be sustained. Here is a man who has worked his toilsome way up from the ranks, has again taken the side of the masses against the classes, and in many ways served his country with dignity, now a convicted felon, while at the same time Chauncey Depew, the friend and tool of corporations and the minions of predatory wealth, detected in villainous breach of trust, runs jauntily off to Europe and says he is "tired" of the discussion. Senator Thurston of Nebraska, Mitchell's attorney, has presented a bill of exceptions, and the case will be taken to the U. S. Supreme Court at Washington.

Things are getting more interesting than ever in Missouri. Governor Folk is enforcing the law, and that is so extraordinary a proceeding that it arouses indignation and opposition—among the lawless. The St. Louis county authorities refused to interfere with races and racetrack gambling. Governor Folk turned up a statute that empowers the police of St. Louis to act in the county the same as in the city, when need arises, and sent the police out in platoons. All sorts of obstructive tactics are employed by the outlaws, even reaching the audacity of an attempt to arrest the police. What a spectacle! The Governor telephones the chief of police: "I approve of your course. Do not tolerate any nonsense, and if necessary clean out the whole business." The Kokomo, Indiana, races have been declared off because another Governor made ready to enforce the law.

After three months of bushwhacking warfare the Chicago teamsters' strike has collapsed. It cost \$1,500,000, sacrificed twenty lives, and leaves many men without employment that **A Strike Fiasco.** never had a grievance. Four hundred were injured, nine hundred have been arrested, two score have been indicted for serious crimes, and labor has lost prestige in its battle for organization and the right to a word as to its own welfare. The teamsters' is one of the newest unions and is necessarily composed of unskilled and the less intelligent labor. The discipline shown, however, would be worthy an army, for 5,000 men were held for 105 days in a losing cause, with public sympathy and civic power against them, and 40,000 other teamsters working every day. It shows, too, what the power of compact organization may be with a righteous cause that would arouse a deserved public sympathy for with the growing recognition of the public's interest as the third party there comes a growing power in the sympathy the public shows and that is as it should be in a democracy.

This strike was not justified. It was ostensibly a "sympathetic strike"; it was in reality a "grafters'" strike. Unprincipled leaders pretended to espouse the cause of a few striking garment workers while their real end was an attempt to hold up employers and receive a "graft" to call off the strike. It has revealed corruption in both the officers of the union and in many employers. Indictments have been returned against the labor corruptionists. What will be done with the employer corruptionists? One Driscoll confessed that his business was that of a purveyor of bribes to labor leaders for employers who were willing to buy. It follows that the same Driscoll would stir up strikes for the sake of getting a chance to carry bribes.

EDITORIAL

The CHRIST OF HISTORY AND EXPERIENCE

During recent years the historical method of studying the life of Christ has been followed. We have gone back to the beginning, and have tried to put ourselves into the historical situation by which that life was compassed about. We have placed it in its proper historical background, and have looked at it as a normal human life. From this method has come great gain. It has been enthusiastically averred that the real Jesus has been rediscovered. What we have really gained is a clearer conception of the human Jesus—the Man of Nazareth, the friend and brother of men, who had become to many a mere theological abstraction. But the historical method is partial. It gives us only one side of things. The full truth is discovered only when the Jesus of history has become the Christ of present experience.

Christ is no longer localized. He is not in one place any more than he is in any other place. Those who visit Palestine, that land of sacred memories, expecting to find him there in some special sense are seeking the living among the dead. "The Holy Land" is found wherever Christ reveals himself and walks with his Disciples.

Nor is he to be sought for in some distant heaven. The heaven that received him has given him back.

"We may not climb the heavenly steep
To bring the Lord Christ down."

He is with us to-day; a present friend and helper.

"The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press
And we are whole again."

No writer of the New Testament ever speaks of Christ as dead. They all speak of him as having died, and as being alive forevermore. Think what that means! It means that the Christ who dwelt for a time among men did not go away leaving only a fragrant memory of his fleeting visit, but that he has come back "in another form" to dwell among us forever; it means that he is as truly with us to-day as he was with men in the days of his flesh; that at our weddings and funerals he is present; that to him we still can bring our sick for healing; to him hunger-bitten and sin-burdened souls can still come for relief.

What answer has Christian experience to give to the question of his presence? Is it not the testimony of every Christian that he has found Christ; that he has had personal dealings with him; that the unsearchable riches of his grace into the possession of which he has come have been ministered not by a dead but by a living hand? However he may have reached it, the conviction within him is deep and unshakable that the Christ he has come to know is with him in the thick of life's battle, and that it is by his efficacious help that he is enabled to walk in the Christian way. Back of every possible experience of the saving and sustaining grace of Christ is the implicit belief in the reality of his presence. For before he can be received he must be seen; before he can live in us he must be discovered as the living Christ; before we can live in him he must stand before the soul as the object of our

adoring faith. As the Christ of history he is the object of devout contemplation; as the Christ of the future he is the object of hope; as the Christ of the present he is the object of faith, and hence the source of happiness.

The PRESENT LEADER

The preaching of to-day ought to put the emphasis upon Christ as the present source of spiritual life. The value of what he did in the days when he was here among men lies in this, that it forms the means by which he is now understood, the means by which he now exerts his influence over us. We read of his holy, benevolent life; we read of his sacrificial death, and by them we learn what he is. From what he did we learn what he is doing.

The study of the historical Christ is the study of origins, and origins are important. The beginning of a life often foreshadows its future—"The child is father to the man." In Christ's earthly life the foundation of his redeeming work was laid; the rails were put down upon which the forces which make for righteousness were to run; the initial impulse was given to a movement or the increase of which there was to be no end. What was then begun is now continued; and it is continued by the continued touch of Christ upon the individual life. He is the living mediator, the living propitiator, the living savior, the present quickener of spiritual life. Men are saved by coming into personal contact with him now.

If we believed that Christ would come again to-morrow how our pulse beat would quicken, how our feet would hasten to complete unfinished tasks. If we believed that Christ is really with us to-day would we be less deeply moved? Would we be less watchful of our ways, or less eager to fill our lives to the brim with his appointed service? When Christians live in the presence they will live grandly.

The doctrine of the living, present Christ, is also related to a world-wide salvation. Dr. Josiah Strong and Dr. John Watson have expressed the opinion that the next great revival will be of a sociological character; that is, it will not be concerned so much with individual as with social salvation. In this prophecy there is a measure of truth and a measure of error. The present age movements undoubtedly indicate that the coming revival will concern itself with social reformation. The new sense of humanity which the church is gaining; the growing willingness to lose her life that she may find it in the larger life of the world which she is manifesting, point to the evident desire to make her life toil for the building up of that ideal kingdom, modeled after heavenly principles and laws, which Jesus set forth as the final goal of all Christian effort; but this kingdom cannot be reached in any shorter or easier way than by the regeneration of the individual. Personal regeneration is still the strait and narrow way that leads to social reformation.

It is not a new social gospel that is needed, but the old gospel sociologically applied. That old gospel is the gospel of the living, present Christ. It will be a sad day for the church if, failing to

see that beside her there is not merely a powerful ally, but a puissant leader through whom she can conquer every foe, she goes down to Egypt for help. Her power lies in seeing that "great is the Holy One of Israel in the midst of her"; that Christ is here to make all things new; that he is here to bring in the ideal social order by creating ideal lives.

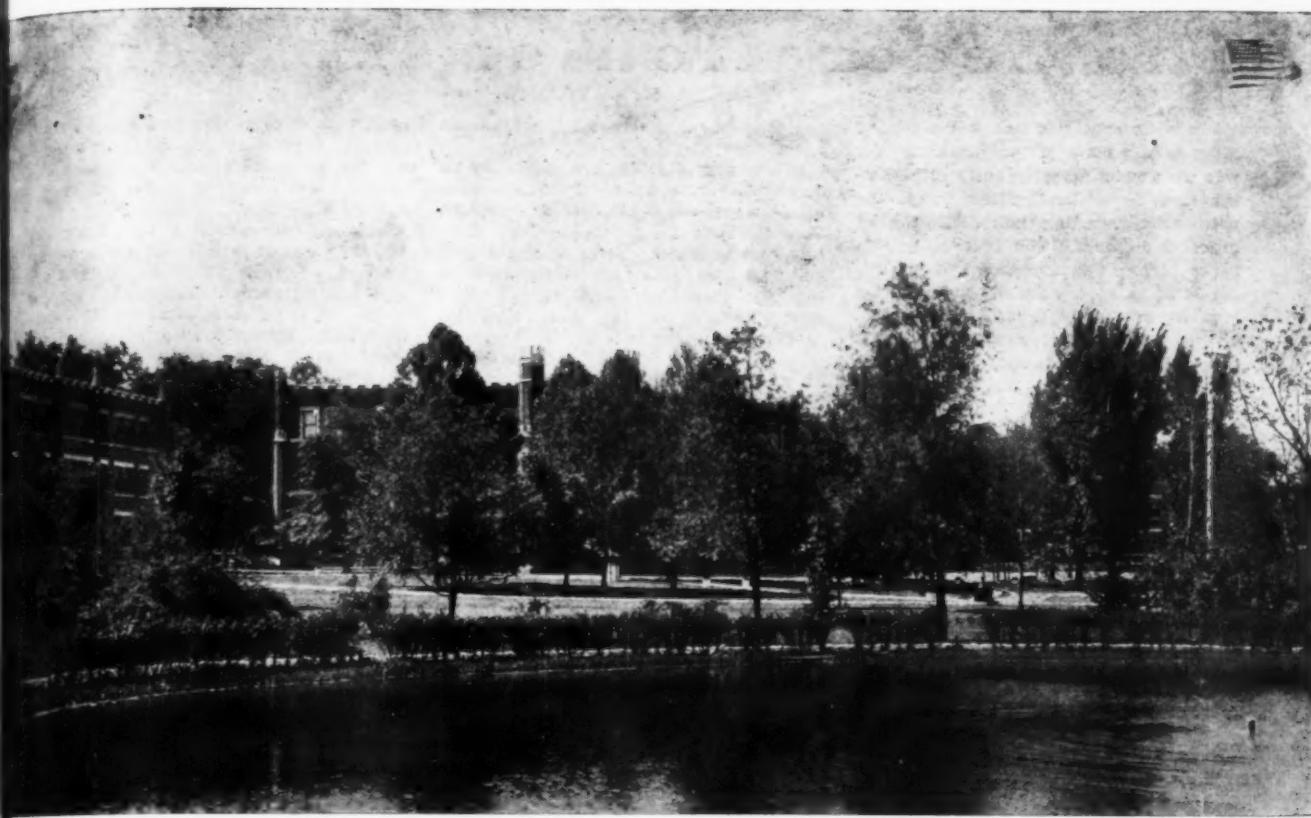
An English socialist says that many of the social panaceas offered are of no more value than a poultice to a wooden leg. His words are true in a different sense from that in which he meant them. The only panacea for our social ills is the birth of a new spirit in the heart of man. Practical ministries will abound when the fountain of divine love has been opened within the heart. When the church goes with Christ into the city slums and looks at the surrounding squalor and misery through his eyes her heart will be stirred as it could not be by the report of the sanitary inspector; when the church sees in the present labor struggles the blind gropings of men after the ideal brotherhood which Christ has set before them, and to the realization of which his spirit is moving them, she will put herself into sympathetic relation to them, to guide them to their destined end. In a word when the church sees that in all the movements of social reform the upward push of Christ is greater than the downward pull of all alien forces, that greater is he that is for the right than all that can be against it, there will come such reinforcement of her faith and hope as will cause her to become terrible in power as an army with banners.

WOMEN'S CLUBS

One of the noteworthy movements of the past two decades is that of the organization of clubs, especially women's clubs. There has not been lacking with some people in the church the feeling that some of these clubs have worked injury to the church. However this may be, he must have given the subject scant thought who does not see that women's organizations are among the forces to which the church must look as an ally in bringing about a better state of society.

Of interest as showing the purpose of such organizations is a brief treatise, "The Higher Life of Chicago," by Thomas J. Riley, Ph. D.

Mr. Riley's treatise together with other valuable material is an exhibition of women's clubs in Chicago. His tables contain the names of eighty-two such organizations, with from fifteen to twenty thousand active members. The oldest of these organizations is less than twenty-five years old and most of them date back only into the "nineties." To our surprise Mr. Riley's figures show that most of these clubs are of a thoroughly practical character, even benevolent. The largest club, which has a membership of 1,500, is that of young women who are employed down town every week day and have provided themselves rooms for lunch, reading and rest during the noon hour. The second largest club, with a membership of 1,000, is that of Jewish women, who carry on free schools. Another is the "Federation Forum" with but a small membership; but which has under its care a model lodging house.



A Glimpse of the Grounds and Buildings, Culver Military Academy.

THE VISITOR

One of the interesting features of our present educational system is the series of military schools which are distributed over the country and provide education for a large company of boys and young men whose parents feel that a classical or scientific training, supplemented by some taste of military life, is best.

One of the most interesting of these schools is located at Culver, Ind., on the shores of Lake Maxinkukee, a beautiful body of water which makes a charming summer resort of the entire region. The grounds of the military academy slope gently down to the beach and the buildings occupy positions whose outlook is delightful.

The school is admirably organized and equipped for the training of young men after the manner of the military academy. The teachers are picked men, and Col. Fleet, the superintendent, is an ideal officer for his position. A Virginian, a soldier of distinction, possessed of the traditions of both southern and military life, and reproducing on Indiana soil the ideals of the Virginia Military Institute and the University of Virginia, he has in a few years built up an institution which is in a certain sense a memorial to the Culvers of St. Louis, who originated the idea, but still more a monument to his own success as an administrator and director.

A recent visit to this institution proved a delightful experience. A drive of three miles through charming country and a stay of a few hours at the academy made an experience which anyone might covet, when the season is propitious. The academy has the finest

stable of horses in the west. These black creatures were the mounts of the guard of honor which escorted President McKinley on his second inaugural. They are splendidly matched and when the boys go through their cavalry maneuvers the sight is an inspiring one.

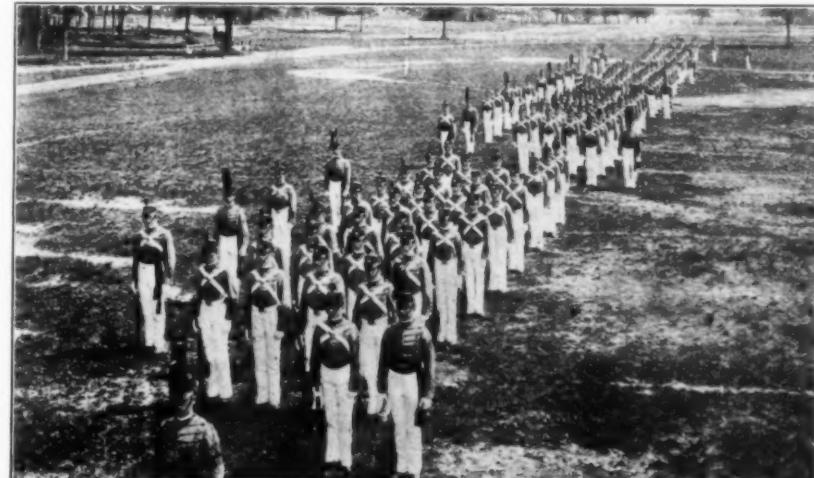
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The exercises of class-room, gymnasium and training field are varied with due regularity. In the morning the boys are at work with their instructors at classes. In the afternoon the military exercises of infantry, cavalry and artillery are in progress, and at 4 o'clock the general parade and review completes the prescribed schedule of the day. No finer body of young soldiers could be imagined than those that drew up in

line at the hour when the flag was lowered and the sunset gun was fired.

* * *

The institution is provided admirably with barracks, gymnasium, messroom, school and library building and drill hall. The chapel service was an inspiring one. The room was filled with alert and attentive young men whose air of interest, question, even doubt, lent interest to the discussion of the vital questions of morals and religion. A visit to Culver Academy would amply repay any effort made to accomplish it. It is a little camp set charmingly in a scene of wonderful beauty, and the records of the school show the value of the work which is being done year after year.



Cadets in Drill Parade.

The Federation of the World

ALVA W. TAYLOR

When we soberly consider the cost of keeping in a state of "preparedness" for war we wonder what insanity of barbarism it is in civilization that keeps the nations from settling their difficulties by peaceful methods. The cost of war in times of peace is appalling. \$1,800,000,000 is being spent annually to keep up a standing war strength of 8,000,000 men. Every warship built would build, equip and endow a great university. The annual expense of "preparedness" would



Alva W. Taylor.

thread the lands of the earth with well built roads, put a schoolhouse in every valley, and make the desert blossom like the rose. In a bicycle trip through Germany the writer saw women breaking stone on the public highways, working on the "section" on railroads, unloading freight cars, and in the fields at the potato harvest were five women for every man at work. On the other hand, he saw everywhere brawny, broad-chested young men of intelligence compelled to carry sabers and guns and march about in uniforms on hot days and play at mimic battle while their mothers toiled to earn their bread and train them for the day when a Frenchman or some other fellowman should need killing for the "defense of the honor" or the extension of the territory of Fatherland. These young men were not in love with the system, as conversation would soon show, and many avoid it by emigration.

The United States has spent \$50,000,000 on war, but only a tithe of it in actual warfare. The great expense is in keeping ready for armed combat and in interest and pensions after peace is declared. No gain in victory is a bagatelle of the cost computed in terms of bread and butter. Money cannot be put against freedom, but neither can so-called national "honor," "prestige," or "glory" be put against human lives. The North could have bought all the slaves for less than it cost to liberate them, and the South could have given them freedom for a portion of the cost of giving battle and our country would have been happier and a million homes unbereaved by the folly. It was not North-

ern folly nor Southern folly, but human folly.

In savagery disputes are settled by an appeal to brute force. Primitive communities went into blood feuds until civilization built them into nations. Governments institute courts to settle both personal and community disputes. It is the law compelling arbitration. Force stands back of the law, but the appeal to force is minimized and is never malicious. The judge and jury are courts of arbitration. The judge is a greater discovery than gunpowder. His advent in organized social life marked the beginning of the end of anarchy. Anarchy is the reign of the strong. It is the same in regard to nations as individuals. For the good of all men and to preserve the rights of the weak public opinion formed certain customs and law and courts were the outcome. This same force of public opinion is defining what we call "international law," and drawing the circle smaller around nations that will rush to combat by brute force. It will crystallize into enacted international law and establish arbitration courts between nations as between individuals and corporations and enforce justice and conserve the rights of others indirectly concerned.

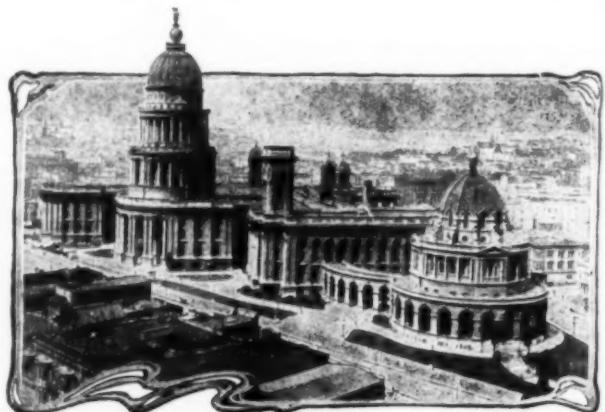
These United States are a federation. The selfish advantage of the various states were sunk in the greater advantages of union. Germany, Italy and Austria are modern federations. Most countries are of the same type. Unification has so characterized the past century that ours is about the oldest continuous government. The nations are closer together to-day with steam and electricity than contiguous states were formerly,

most modern of peoples and needs a new ideal to create for himself a new era. Destiny fixes him as the harbinger of international comity and the arbiter of universal peace.

In thirty-four centuries there has been but 227 years of peace—but one to every thirteen of war. The arts of civilization are beneficent. They are directed to saving from pain, securing life, and increasing human comfort. War destroys them all. Battles for freedom have aided civilization, but in the main it has progressed in spite of war. And Christianity has carried on her conquest of peace against the constant brutality of battle.

The nineteenth century saw 200 international disputes settled by arbitration—so many demonstrations of the principle. The close of the century was glorified by twenty-six nations joining in the Hague conference and the first years of the twentieth give fair prophecy of its achievement in the establishment of the permanent tribunal.

Dante dreamed of a universal monarchy and peace by the power of central authority. Kant's vision was of a universal republic, each nation self-governing and peace by brotherhood. Practical statesmanship is proceeding to give form to Tennyson's "parliament of man—federation of the world," not a world power but a world court by whose decision every nation will abide. An unrighteous cause refuses arbitration because it expects brute force to win what justice could not accord. The battle for liberty is patriotic and heroic. Rebellion is the last right of man. But battle to deprive of liberty is tyrannical and barbaric and there is never a need of



View of City Hall, San Francisco.

and the arts of civilization make them more dependent upon one another. The same process that federated states is federating nations.

Americans are of every heritage. Excepting the arbitrarily excluded Chinamen, men of every nation become citizens. The typical American is a fusion of many bloods. If his great grandfathers were called to a banquet they would need an interpreter. History and nature both set him to bind the nations together. He is unfettered from ancient racial and national animosities. He has no entangling alliances. He has the greatest of commercial possibilities and needs a world for market. He is the

battle unless there is a tyrant. Let war be reduced to that minimum.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts."

Charles—Your uncle is a very religious man, I understand?

Henry—Oh, yes, indeed! He positively hates everybody who belongs to any other church than his own.

Letters from a Retired Minister

WILLIAM PRENTICE

From the Rev. Dr. William Prentice, D. D., at Los Angeles to his nephew, the Rev. Will Westbrook Prentice, who has lately become the minister of the First church at Bellevue. Young Prentice has mailed the manuscript of a recent sermon to his uncle accompanying it with a letter in which he says a synopsis of the sermon was published in the Bellevue Daily Telegraph.

Los Angeles, Aug. 19.

My Dear Nepnew:—Your letter and manuscript came in due time. I read both with no small degree of pleasure. By the way, Will, I am glad to know that you are using the daily papers. It is well that you take advantage, at least occasionally, of this courtesy of the press. The power of the daily newspaper is simply tremendous. Use it in every legitimate way. Cultivate the acquaintance of newspaper men. A friend or two on the editorial or reportorial staff of a great daily may mean much to you and your work. Looking back over my twenty years' ministry at "The Central Church," New York, I am frank to say that I could not have accomplished what I did had it not been for the assistance I received in two divers ways from the papers.

Now for your sermon, which I have had time to digest pretty thoroughly. Your exegesis of the text is good. It is clear as a bell. I like it. As a whole sermon is very readable; some of your illustrations are strong, not to say striking. If you delivered it just as it is written I should say there is a danger that you fall to thinking more of the form of your sermon than of the matter. Better have a care here! The sooner you cease to think so very much of your rhetoric and the more you think of the salvation of souls, the sooner your pulpit work will begin to tell for eternity. People don't go to church to hear oratory, for a man can't be an orator one hundred and four times a year. People don't go to church to hear lectures on literature and sociology, for the specialist, on the lyceum platform is the preacher's superior at that. People go to church to see Jesus and where no vision is the people perish. I sympathize with you in this very thing. Every young fellow with fine literary tastes, and even some who have none, experience this danger. Alas! some never do get over it. I wrestled with it, too. I recall that in my first city pastorate when I was conducting revival services a literary woman of considerable reputation with whom I had a slight acquaintance dropped in on us one night. I had been talking simply and tenderly about the "Exceeding Sinfulness of Sin" but just as soon as I saw her I climbed up on my "high horse." Well, from that moment until I finished I "played the fool" extraordinarily well. I feared a slip in my English or a confusion in the agreement of my nouns and verbs vastly more than I did a mistake in a scriptural reference. I dragged in two or three classical allusions, quoted Richard III's "My conscience hath a thousand several tongues," etc., and a couplet or two from Browning. But I met my just deserts in concluding for about the very last thing I said was, "The wages of sin are death."

That night in the privacy of my own

room I prayed God earnestly to forgive me, and that I might have another opportunity to preach the word. I didn't feel that I deserved another.

Clothe your thoughts in the choicest diction you can command, but don't always drift with the oratorial current. Frequently you would better turn and stem it.

All that I have to say about your pulpit style is this: Cultivate variety! Don't get into a groove! Be sermonical-



A Park Way, San Francisco.

ly supple! Don't permit your congregation to guess pretty accurately just the manner in which you will deliver every sermon. No matter how beautiful one's natural style is, he ought to vary it some, even if it costs a big struggle. For instance, an effective preacher would not so much as think of treating in the same general style John 3:16 and Luke 16:19-31. And all this reminds me of an incident I think worth relating.

I spent my vacation in a quiet hamlet where I formed the acquaintance of a Mrs. "X," who happened to be a very unique character. Her early educational advantages had been limited so that she seldom spoke other than ungrammatical and in a high falsetto tone at that. But she was naturally sharp as a tack. She has a son who was at that time a lawyer living in Chicago. (He is now in Congress.) And the story hinges on a visit which Mrs. "X" made to that son's Chicago home. He had married wealthy and lived in one of the fashionable residence districts. The daughter-in-law became very much devoted to her husband's mother, though she labored hard to have her leave off some bad habits which had become second nature to her. But let me quote it as nearly as I recall it in Mrs. "X" own phraseology:

"You see, Brother Prentice, Elmira (that was the daughter-in-law) thought she could teach an old dog new tricks, an' one day she says to me, 'Mother, don't you think you could break yourself of that rather primitive practice of conveyin' food to your mouth with your knife? Wouldn't you like to try it? Suppose you begin to-day.' An' I said, 'Elmira, don't you lose a mite o' sleep about that matter. I'll promise you now that if there's anything forkable on the table I'll fork it, and if there ain't I'll knife it.'"

She put it a little bit crudely. Will, but the principle holds good on the very subject I am considering. Some-

times you'll have to handle delicate subjects. When such a one comes up speak out clear and bold.

I want you to be a fully orb'd young fellow with no pet hobbies to trot out every time you have a chance to make a grandstand play. The gospel of Jesus Christ is by all odds the biggest thing in the world. Don't attempt to sidetrack it, or compromise it, or whittle it away. I am now an old man with the snows of seventy-nine winters on my head. For more than half a century I have preached the gospel in season and out of season. And I want this to go down in black and white for your clear young eyes to read. I have never regretted a single sermon in which I came out clear and strong with, "This is so," but I do regret the few in which I raised the question, "Is this so?" The pulpit is no more a place of expression of doubt than is the powder magazine a place for the striking of matches. See to it that from your pulpit there rings out a bugle blast of the faith triumphant. All else that enters into your success as a minister is but as dross compared with this.

"The salutation of me, Paul, with mine own hand. Grace be with you."

Affectionately your uncle,

WILLIAM PRENTICE.

*This article from the Preachers' Helper is of such worth that we publish it in full for our readers.—Editor

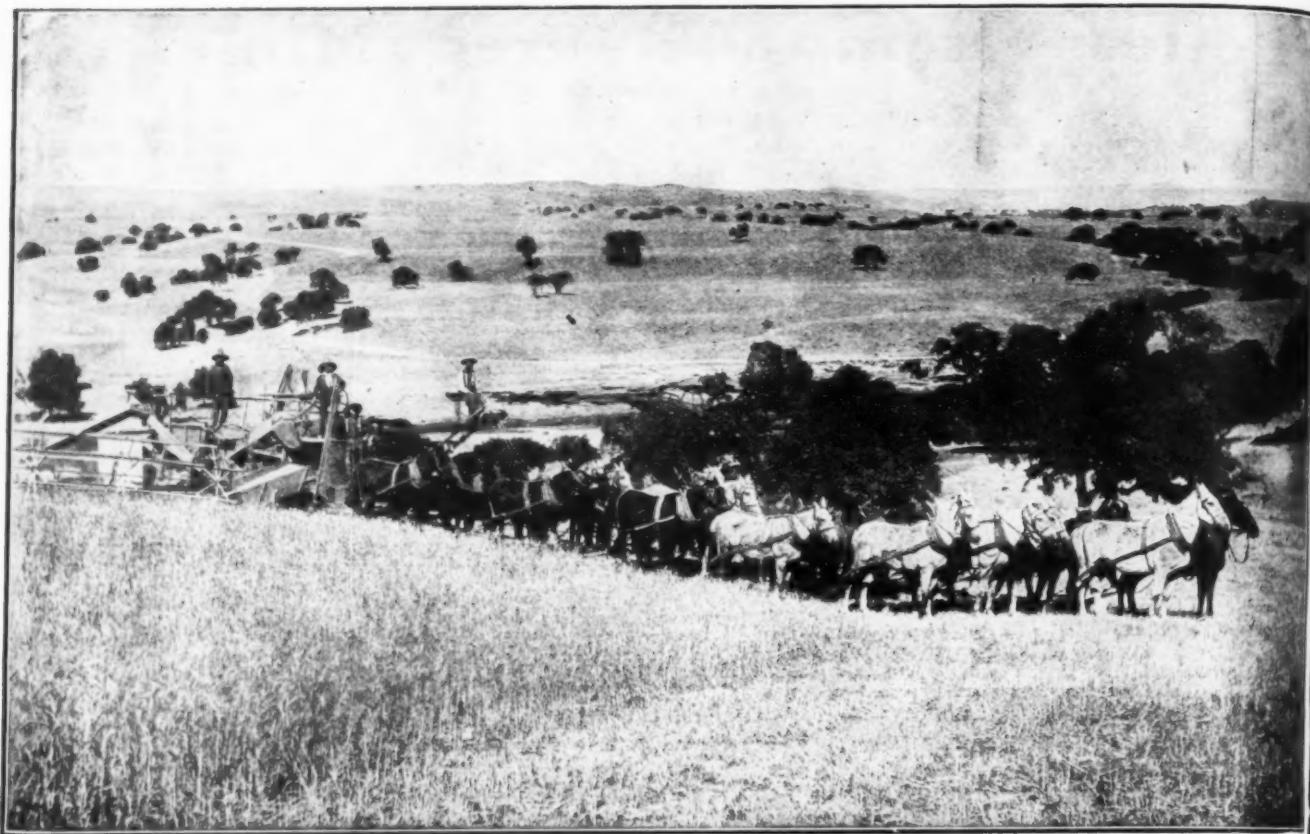
"BEAUTIFUL HOLLYWOOD"

John C. Hay, Minister

"Beautiful Hollywood!" Exclaim the throngs of visitors to southern California. Here is destined to be another Pasadena. Nearer to Los Angeles, and much nearer the seaside than Pasadena, almost frostless in winter, and cool in summer, close to the foothills on the north, and looking southward over a wide stretch of valley, to old ocean in the distance, Hollywood as a residence district possesses unsurpassed attractions. It is pronounced by many the queen of all the charming suburbs of the City of the Angels. Costly villas and tasteful cottages and bungalows are springing up on all sides. First-class school privileges, including an excellent high school, are enjoyed. The electric car service is good. The sale of intoxicating liquors is prohibited.

Years ago when this was a quiet country neighborhood our zealous brother, B. F. Coulter, preached a series of sermons in a schoolhouse, and organized the band of Disciples. M. L. Yager generously served as pastor, at his own charges, for a long time. Brother T. D. Garvin held special meetings. Two years since, when Hollywood had entered upon its new era of growth, the writer was called. The meeting house was moved to an eligible site, and placed in position to serve as the Sunday school room of the future church edifice. A commodious parsonage was built. Our members have responded to the calls of our various organized benevolences liberally. Our Sunday school and Union Endeavor Society are prospering. Our membership is steadily growing. We are out of debt. At the parsonage, on Wilcox avenue, between the two boulevards, a cordial welcome will be extended visiting brethren.

July 10, 1905.



A Harvester and Reaper Combined, at Work in California.

Ways of Working

(In this column we want to present from time to time the newest and best methods in church work, all departments. Send in the ripe fruit of your experience.—Editors Christian Century.)

Soul-Winning.

The effort of the Disciples everywhere should be, not simply to keep alive our characteristic evangelistic fervor, but to deepen, intensify, and extend it. Souls can be won to Christ from almost any stage of moral retrogression. The sinful habits of a lifetime can be broken up, and a new life imparted. We have no reason for discouragement. Cases the most stubborn and unpromising have been reached by persistent, prayerful tactful personal work.

The writer hit on a method in his own experience, which is doubtless familiar to many, and in use by many, yet not to the extent that it should be. It is simple enough, and yet it is useful in many ways. The plan is to make a list of those in whose conversion we are interested, and pray daily for them; also to check opposite the names a memorandum indicating what has been done in the way of personal work. It is applying the principle of bookkeeping to the great work of soul-winning.

There is in it this advantage—it makes the work of the soul-winner specific and personal. Of course, every earnest Christian prays for the world, and desires the world's salvation; but he is not going to win the world. Only a small fraction of it will come within the circle of his influence. To that he should give particu-

lar attention. The hunter who fires at random into a flock may bring down a bird, but he who takes aim with accuracy is almost sure to be rewarded. The prayer list is a way of taking aim.

Again, is possesses the advantage of a summary of results. He who does not keep account of his benevolences thinks he gives far more than he does. So he who does not keep account of his soul-winning may think he is doing far more than he actually is. Bookkeeping will disclose the actual, as against the imaginary, and it will be a constant stimulus.

It will also assist in the most difficult and delicate of all tasks, that of speaking face to face with men on the subject of personal religion. It will be far easier to speak wisely and effectively to men for whom you are praying than for those whose names are never a blessed burden on your prayers. A writer in the Christian Endeavor World tells of such a list on which were forty-seven names. Twenty-nine had the notation which indicated a personal invitation to accept Christ. Nine were marked in the church. Seven of them entered the church on one day, and with the whole nine personal work had been done. Others can doubtless give similar experiences. Try the personal worker's prayer list. F. G. T.

LAST WORD TO CONVENTION GOERS

The field has been carefully canvassed for a large attendance at the San Francisco convention. A delegation of 1,000 persons from east of the Rocky mountains is already in sight. It will probably be increased to 1,400 or 1,500.

This is the last call. Let every person who has the chance to join this goodly company and partake in the feast of good things of the great convention do so at once. Put yourself in touch with some of the excursion managers and join one of the official trains. Reserve your sleeper berth immediately, in order to insure you ample room and to enable the railroads to plan to accommodate all. Buy your ticket at home, route it according to your pleasure. You do not need to mention the stop-overs west of the eastern Colorado border. Let all delegates be sure of one thing. They need not fear the heat, but bring light clothing for one or two days across the continent, but spring wraps and heavy underclothing for the days at San Francisco. Plan your trip so as to visit your friends upon the Pacific Coast. Take plenty of time for the same, and if the named limit of ninety days is not sufficient, your tickets can be extended to November 30th. Call upon me at San Francisco when I can attend to same. HIRAM VAN KIRK.

We are anxious to convince the advertisers that a religious journal is a good medium—not that only, but one of the best mediums for reaching the people; that dollar for dollar, their talk in our columns will bring more inquiries than in any other publication. This is a laudable ambition. It is always commendable to strive to give the best value for the money. Surely our subscribers cannot object to this. But we can not accomplish it without their help. Reader, will you not look over our advertisements at once, and send in at least one inquiry or order, mentioning The Christian Century?

**The ILLINOIS EDUCATIONAL
ASSOCIATION**
**A MEANS OF GREATER INTEREST TO
COLLEGES**

J. R. Golden

I understand that one of the chief reasons for the organization of the Illinois Educational Association, was that it should be the means of interesting many in our college. And I am sure that the purpose for which this subject has been placed upon the program, is, that we might have brought before us, how well the association is accomplishing its work. In dealing with this subject we must first determine the fitness of the association to create such an interest, and also to see if it is working along the best lines to accomplish the purpose for which it was created. To my way of thinking there are two ways of creating a genuine interest in an organization or movement. And I think that they may be applied as tests in every case, to guide us in satisfactorily answering the questions pertaining to our subject. I would have you bear in mind that I speak now of a genuine interest, and not of a passing enthusiasm of short duration, but that interest of the right kind, which will not only abide but will grow.

To create interest of the right kind in any movement, there must be the basis of knowledge, for abiding and growing interest is always based on knowledge. Man has a deep interest in that thing only, of which he has knowledge. Increase his knowledge and you have the basis for the increase of interest. The Illinois Educational Association certainly must be considered as the best means for creating interest in the college, for its first purpose is, to disseminate knowledge of the work and needs of the college throughout the state. My experience bears me witness that many have an interest in Eureka College, because of the knowledge received through the educational association.

The second test that I would apply to the association, in determining its value for creating interest, is that of co-operation or partnership. The only reason why Eureka College has been neglected by the great majority, is that the churches have never felt, as they should have felt it, that Eureka College was theirs. The securing of co-operation will give an interest, because the disciples of Christ in Illinois will feel that this is a partnership, and that they are the partners. The motto of the association would tell us that they propose to do this in two ways: first by increasing the attendance of the college. And we are agreed that when any home shall have given a boy or girl to this student body, that, that home will have an interest in the college. Or when any church or community shall have sent one or more of its best young people to the college, there will spring up an interest, because there will be the feeling of co-operation in the making of the man or woman. And it is proposed in the second place to secure the needed interest, by providing financial support for the college. And the hopeful thing in this is, that not only a few, but the multitude are thus brought into touch with the college. That man or woman who pays annually into the treasury of the college through the association, the sum of one dollar or more, will have an abiding and growing inter-

est in the college. Such a one will begin to feel that it is his or her work, because he has invested some money in the institution.

In carrying out these lines of work we are working along the divine plan, and one which our experience teaches us is the only feasible plan. Impart knowledge and secure co-operation until every disciple shall be enlisted in the educational work of our colleges.

Gibson City, Ill.

OUR WORK IN ENGLAND

Ben N. Mitchell, who has been the pastor of the church at Liverpool, England, for the past three years, returns this week to assume charge of the church at Joliet, Ill. Mr. Mitchell was formerly a missionary to India, having spent fifteen years in the field for the Foreign Society. He witnessed the horrors of the great Indian famine, the results of which compelled his return to this country. Shortly after his arrival he accepted the pastorate of the church at Joliet, and here he enjoyed but three months of labor, reluctantly giving up the work to accept the ministry of the church at Liverpool, England.

In the three years' work in Liverpool the church society has been materially strengthened, the missionary offerings have substantially increased and the Sunday school more than doubled. A total of 148 new members has been added in this time, so that the congregation now numbers 350, and the entire activities of the church are in splendid working order. The Liverpool church was averse to parting with Brother Mitchell, but the Joliet forces have been urging his return all the time he has been in England. Brother Mitchell, in speaking of the work of the church in England, says: "Great Britain presents a splendid field for our plea, although it is a field fraught with hard work and many discouragements. It is scarcely respectable for anyone to belong to any other church except the Church of England. But despite all the obstacles the work has had a marvelous growth in the twenty-five years it has been established. E. M. Tood, who has just returned to the States, did a great and lasting work for the church during his long and faithful service as corresponding secretary for the work in Great Britain. He will be sorely missed, although Mark Wayne Williams, who succeeds him at West London Tabernacle, has been enthusiastically welcomed to the work. D. R. Moss, formerly of Blue Field, Va., is doing a good work at Birkenhead. Our churches, almost without exception, are forging ahead with astonishing rapidity. Our largest church is located at Southampton."

A WORD TO PREACHERS

Let all the preachers who come be prepared for service. Bring two or three of your latest and strongest sermons. Be prepared to respond to the calls of the committee after you reach the field. It will be impossible to notify in advance of the work to be done, but be ready to enter in and possess the land. You will have a most hearty reception and enthusiastic hearing, and will aid the cause of the Disciples upon the Pacific Coast. If any of you can stay some time in the state, we shall gladly arrange for you to preach on Lord's Day, and thereby lighten your expenses.

Many will join in the simultaneous

meetings. We hope to have your stay with us as long and pleasant as possible. Let the eyes of all brethren be turned to the Pacific Coast. Watch the papers for the reports of the great convention. Pray for us, brethren, that the cause of Christ may there run and be glorified.

HIRAM VAN KIRK.

CHICAGO TENT CAMPAIGN

The tent campaign now being conducted in various parts of the city is meeting with a gratifying measure of blessing. Since the tents opened about six weeks ago, over fifty thousand people have been in attendance. In one tent a man who had not been inside a church for years found Christ. Within a few days his wife and two daughters also accepted Christ and the whole family are now active members of a neighboring church. The tents are at present located at Walnut St., near Sacramento Ave., Garfield Blvd., near Michigan Ave., Humboldt Park and Kedzie Ave., 31st St. and Parnell Ave. and Fullman.

These tents are all cared for by a group of churches who have united to carry on this work. The union evangelistic committee is having urgent calls from localities where the work is much needed but where the church, if there is one, cannot bear the financial burden. The committee solicits contributions from interested friends to equip a tent and put it in operation in such needy fields.

Contributions will be gratefully received and acknowledged by the treasurer, Mr. Ephraim Banning, room 1305, 204 Dearborn St., or Mr. D. W. Potter, chairman finance committee, 115 Dearborn St.

THE IOWA SPECIAL

Let me say a word to the brotherhood of Iowa and surrounding country about the special train to the San Francisco convention conducted by Brothers B. S. Denny and H. O. Breedon.

The same is one of the best planned trips to the Pacific Coast. This is organized on the system of the celebrated "Cook's Tours" through Europe, by which all expenses, railroad, board, etc., are provided in advance, and for the sum of \$136.00 these brethren promise to give every delegate a month of most delightful enjoyment without any responsibility, whatever. This party of 100 will speedily be made up of the choicest of our people, and will bring with it cheer and happiness wherever it comes.

Write the above brethren for circular, if you do not have the same.

HIRAM VAN KIRK.

Chairman Transportation Committee.

IOWA DISCIPLES AND ANTI-SALOON LEAGUE.

The following is a statement from the proceeding of the Iowa Christian convention:

"We look with special favor upon the Anti-Saloon League as conducted under the leadership of that princely man of God, Dr. I. N. McCash, and with the other religious bodies of this great state assure him of our unquestioned support in his war upon the saloon. Recognizing as we do the great work he has accomplished, we take this method of assuring him that the Disciples of Christ, as a religious body, are behind him in his efforts to drive this arch enemy out of Iowa."

Dedication of Magnolia Av. Christian Church

Los Angeles, Calif.

California is noted for the rapidity and greatness with which things grow in her wondrous climate. The growth of the Disciples of Christ is not an exception in this particular, for within the last five years this religious body has grown wonderfully. One of the most noted instances of quick and sturdy growth is the Magnolia Avenue Christian church, which dedicated its beautiful new house of worship June 25th.

The growth of this church is unparalleled in our work in southern California. In January, 1904, the First Christian church planted a mission in the southwest part of the city, thinking that in a few years it would grow into another church, but in three weeks' time it had developed such strength that the workers in the school thought a pastor might be called. Jesse P. McKnight was invited to become pastor, and on the second Lord's day in February formally instituted a church with 87 members. Sixty of this number came from the First church. Under Bro. McKnight's able direction this work at once bounded into popularity and grew rapidly. The members of the First church about a year before had purchased a lot for church purposes. This was made over to the Magnolia Avenue church. They added frontage to this lot and began the matter of building. A very modest building was planned at first, but the rapidly growing work demanded enlargement, and as a result there has been erected one of the handsomest, modern and complete churches in the city, and perhaps the best building in many respects in our Southern California brotherhood.

Within about one year and four and a half months the membership has grown from 87 to 280 members, without any protracted meeting, and this handsome \$20,000 building erected. This is sufficient comment upon the devotion and consecration of the pastor and membership, as there are no wealthy members, but "the people have a mind to work."

The building is English Gothic in style, 65x108 on its foundation. At the corner entrance stands a beautiful Magdalene tower, the base of which, along the lower portion of the church, is built of brown stone. The building is cement covered with ornamentation of staff work.

The auditorium and Sunday school room are circular in form, separated by very high doors, which when dropped will throw the two rooms into one immense room capable of seating one thousand people, from every point of which the pulpit and beautiful open baptistry may be seen. The baptistry is circular, with the rim extending up above the platform about 14 inches, and just back of the pulpit, and in fine view from every part of the house. Wide galleries encircle both auditorium and Sunday school room. The interior of the church is empanelled in Oregon pine, finished in rich brown; high ceilings and walls tinted in cream, daintily frescoed. The pews are solid oak, with elegant carved ends. The carpeting is a brown body Brussels. The pulpit and choir platform are lighted with invisible incandescent lights. Above the platform and choir is a very large organ loft, permitting the finishing of the pipe organ with pipes for both rooms.

The Sunday school room is built with

all modern conveniences for Sunday school work, with individual class rooms, primary room, officers' rooms. In the basement there are a commodious dining room, kitchen, pantry, furnace room and all the necessary facilities for caring for the social side of the work of the church.

Chas. C. Chapman, president of the Southern California Missionary Society, dedicated the new house to the worship

of God. No veteran dedicatory of houses could have done better than Bro. Chapman. The whole service was made one sacred act of worship. Something over \$9,000 was raised during the day. Bro. B. F. Coulter preached at the afternoon communion service, and Bro. A. C. Smith er at the evening service.

A great future of usefulness and service awaits this church, and the right faithful service it has thus far rendered indicates that under the blessing of God it will be faithful to its trust.

L. M. Anderson,
President of Official Board.

The Dedication at Sendai, Japan

The Sendai church was dedicated Sunday, May 21. At the regular morning service, Bro. Higgin, of Tokyo, preached a good sermon on the "Lord's Prayer." Bros. Kawamura and Hasegawa, the evangelists from Akoza and Fukushima, presided at the Lord's Table, the individual communion service being used.

The public dedication service was held in the afternoon, the pastor, Mr. Takagi, presiding. The Scripture was read by Mr. Sawaki, the young evangelist from Soruina, who is a member of the Sendai congregation. A special English song was sung by the young men and women of the church. The sermon was preached by Bro. Guy of the Drake Bible College, on the subject, "Christianity as a Universal Religion." A statement of the building fund and the purpose of the building was made by M. B. Madden. Congratulatory addresses were made by the Mayor of Sendai, Mr. Hayakawa; Rev. A. Faust, the representative of the Sendai missionaries; Rev. Katogin, pastor of the Congregational church, representative of the Sendai churches, and by Bro. Kawamura, representative of the visiting brethren.

The audience numbered over 200, comprising the members of the church, attendants at women's meetings, Bible classes, friends and visitors.

Sunday evening President Ishikawa of Drake Bible College and Dr. Guy preached to a good audience. The evening meetings were continued during the week.

After working in small, dark Japanese houses for seven years, it was a time of joy and thankfulness when we moved into our nice new chapel. This is the fourth home of the congregation, each move being into better quarters and now we have a permanent home in a good location. The land is part of the highest point in Sendai at the junction of three streets. The building has a solid brick foundation, brick and cement baptistry, cedar floors, white plastered walls, varnished pine ceiling and slate roof. The main room is 24x36 feet, an ell room 18x18 feet with Japanese mats and a rear room 12x24 feet opens into the main room, being separated by folding doors. The pulpit is at the corner of the three rooms on a semi-circular platform, the preacher being in view of every seat. The windows are figured and colored glass, with a representation of the Rising Sun, the Japanese flag, over the top of each in red and white glass. The church is lighted by acetylene gas.

The capacity of the building is a little over 200 and the cost, including land, was about \$1,500. The Japanese Christians contributed over fifty yen. The membership is now over 100, but 12 are

in Manchuria at the seat of war, 5 are in the barracks, one is preaching near Sendai and many are in school in different parts of the empire. For one year "John the Baptist" Kawamura worked in Sendai. Since that time we have had only student workers—Messrs. Takeshi, Suto, Mitsuri and Okano, who all did good work. Last November Mr. Tahagi, one of our oldest workers, came to Sendai and is now pastor.

The first Sunday after dedication two young men were baptized and on Friday the funeral of the mother of one of our evangelists was held from the church. She died in the faith, but had not been able to be baptized.

I take this occasion to thank all who contributed to the building fund. The building will be well used and a great aid to the church, not only in Sendai, but throughout the district. We thank God and take new courage.

M. B. Madden.
Sendai, Japan, June, 1905.

THE SONG OF A GRATEFUL HEART

Mary D. Brine

I thank Thee, Father, for the love
With which my days are crowned;
I thank Thee for the care with which
Thou dost my life surround.
I thank Thee for the faculties
With which I am endowed,
And for the peace within my heart
Which sings its thanks aloud.

I thank Thee that each morn I wake
From pain and sickness free;
I thank Thee for the privilege
Of faith and trust in Thee.
I thank Thee for the knowledge that
Thy Presence is so near,
And that I know, despite my faults,
My Savior holds me dear.

I thank Thee for the privilege
Of comforting the sad
And sharing with the needy ones
Thy gifts which made me glad.
I thank Thee for the memory
Of dear ones gone before,
Singing Thy praise with Thy redeemed,—
Safe, safe forevermore!

Dear Lord, Thou know'st I cannot count
Thy mercies, though I would,
They are so many and so free,
So wondrous and so good!
But Thine all-searching eye doth read
My gratitude for all;
And may my trust be stayed on Thee
Whatever may befall.
New York City.

HOI FOR CALIFORNIA.
Write for particulars.

The Quiet King*

CHAPTER III.

(Continued.)

"Loose him, and let him go" was the last brief command; and then, exhausted with the supreme demand of the hour upon him, Jesus turned from the pale and awestruck people who stood about the sisters and Lazarus and the open grave, and entered alone into the house.

Death, and triumph over the power of it, meant more to him in that hour than to Lazarus himself, for the shadows were gathering ever closer, and he knew that his hour was at hand.

In the unspeakable joy and glory of that night, Lazarus and the sisters were left alone, for the Jews withdrew now to their own homes, praising God for his mighty power and glorifying the Christ whom he had sent. But some went their ways unto the Pharisees in Jerusalem and told them what had come to pass in Bethany.

A hurried night meeting of the Sanhedrin was called, and this problem was laid before it:

"What are we to do? for speedy decision must be made. It is a fact, which we can no longer keep out of sight, that this man, the Nazarene, doeth many miracles. Now at this time of crisis—when all men are talking of his power, as shown in the matter of the rabbi in Bethany, Lazarus—if we still let him alone, and suffer things to go as they may, all men will believe on him as the Messiah. And what will follow? His teaching worketh ever against all our present conditions and a revolution will doubtless take place. The Romans will stamp it out, as they have done before, but with greater severity, seeing it will surely be far wider than such a movement as that of Judas of Galilee and others (for all men go after the Nazarene), and our place and our nation itself shall be taken away."

The high priest himself was present that night, Caiaphas, the son-in-law of Annas. In silence he listened for a while to the discussion which followed, and then rising, with a gesture of authority and a look of cold indifference, as if their heated talk was wearisome to him, he said:

"How is it that in such a matter ye multiply needless words? There can be but one answer to the question; that one man should die for the people, is of small concern. The nation must be preserved!"

This clearly defined opinion from the head of the priesthood was decisive. The council broke up, the commandment being given that at the first opportunity, when it could be done without causing a riot among the people, the Nazarene should be apprehended and his death compassed as speedily thereafter as was expedient.

The action of this night was made known to the household in Bethany by Nicodemus through Adriel, and again the Master was forced to leave Judea. He went thence into the wild, uncultivated hill country known as Ephriam, and there abode.

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CHAPTER IV.

Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction.—Isaiah.

Surrounded by enclosing hills rising

ments in his tiny hands—he was her daughter's child—Mary lifted her eyes and beheld a stranger approaching through the empty street. As he came nearer, she was sure that it was to her



The Virgin Consolator.

from the northern boundary of the plain of Esraelon in Galilee, lay the little mountain town of Nazareth. The hilltops were crested with gold from the sun which was sinking into the great sea beyond the western mountain-wall, and long shadows fell athwart the white, flat-roofed houses, while the orange trees, the almond, and the vine gave forth a goodly odor, under the evening breeze, from the terraced gardens.

In a quiet street, remote from the market place, a woman sat at the doorway of her house in the still hour, looking southward toward the plain, beyond which lay Samaria and still beyond, Judea and the Holy City. At her feet a little fair-haired child was playing.

The face of the woman, although without the fullness and bloom of youth, was beautiful of feature and of an exceeding patience and sweetness of aspect. The large, dark eyes, once brilliant, had been dimmed by many tears, but their light was only softened, not dulled; and the rich crown of hair was still fair and bright. The figure was slender, and of an almost youthful grace; the hands, which lay quietly in her lap as she rested from her busy tasks, were white and long and shapely; the dull blue outer robe, and the pure white cethoneth, reaching from throat to ankle and covering the arms to the wrists, were of exquisite neatness.

Bending to caress the child who was steadyng himself by holding her gar-

own humble home that his steps were directed, and her heart beat fast with the hope of tidings of one far away for whom her soul longed unspeakably.

It was true. Pausing on the uneven pavement before the house, the stranger made a salutation, courteous and profound, and Mary beheld a man still young, of vigorous form and noble face, whose eyes spoke a deep reverence for herself, and whose full-toned, joyous voice exclaimed:

"All hail to thee, Mary, mother of our master, Jesus!"

"Thou art welcome in the name of my Son," was the response; and rising she bade the stranger—it was Adriel—enter the quiet house; and there she gave him food and water and the rest which he needed after his journey.

When he had eaten and drunk, Adriel unfolded to Mary the errand which had brought him into the north country.

"Lazarus, a rabbi of Bethany, a man approved in deed and word, and well beloved of thy son—who hath wrought for his sake a mighty and awful work, even that of calling him from the dead—hath sent me to bid thee to his house for the coming Passover."

"Cometh my son unto the Passover?" the mother asked with trembling lips.

"We think that he cometh. We both hope and fear it, dear lady. It hath been in the thought of the sisters of Lazarus

(Continued on page 767.)

Sunday Afternoon

PRAYER

Theodore Parker

"O, Thou, who bring'st the day
Upon the wintry field,
Shed down some kindling ray,
That my poor heart may yield
A meet return, and tribute pay."

"Oh, not estranged from thee!
Would I a moment live!
But rather, Lord to me
Thy holy presence give,
And let me to thy bosom flee."

WHY HE STUDIED THE BIBLE

The Rev. Russell Bigelow Pope, of the Methodist Episcopal Church, who recently died in his sixtieth year, accomplished that which seems almost to be beyond belief. He read the Bible through 150 times, thirty-eight times in one year, and once in one day. He made his own concordance, and could give almost any chapter and verse in any part of the Bible at call. For forty years he read the Greek Testament through carefully once a quarter. His reason for this close and accurate searching of the Scriptures is given by Dr. Pope in the Christian Advocate, as follows: "Once upon a time I called at a drug store and asked for a certain medicine. The clerk went to the back of the store and laid his hand on the unmarked vial. 'How do you know that this is the medicine I inquired for?' He replied, 'I know my store,' and then I made up my mind I would know the entire Word like that."—Ram's Horn.

THE CONVERSION OF HUGH PRICE HUGHES

(Selected.)

The late Hugh Price Hughes was a district religious force in Great Britain during a period of nearly a quarter of a century. He had many gifts, social and intellectual, but the secret of his power was in his close affiliation with God. Temperamentally he was well born, there being in him the union of Welsh with Jewish blood—the best religious blood of the world. Then there was a noble inheritance from the past, his father and grandfather having been not less distinguished for piety than for professional capacity, skill, and knowledge. The father, it is said, was to the Wesleyan revival in Wales what St. Francis was to the revival in Mediaeval Italy. From the day of his birth Hugh was the child of prayer. His mother, reticent to the last degree about her religious life, confided to an attendant that every day of her life from Hugh's advent into the family she had prayed that he might do a good and great work, and be aided in the doing of it. It was in this atmosphere of lifelong habits of piety and of prayer on the part of his parents that Hugh passed his boyhood.

At thirteen Hugh was converted. For conversion he himself preferred the term "illumination." The experience dates from his school days in Swansea, in South Wales, when as a boy of thirteen he attended prayer-meeting in which a number of Cornish fishermen took part.

As is well known, the converted Cornishman has a "gift" of prayer; the mystic which in the Celt lies deep, gives him vision, rapture,unction. The boy had never heard such praying before. He looked and heard with absorbing interest. The voices of the sailors "welling up from their deep chests had something of the thunder and swell of the waves with which old Ulysses himself could scarcely have been more familiar; and those lined faces—how majestic, mysterious! What epitome of wind and storm and rain and all the might and adventure of the universe! Yet the eyes when they opened upon you were soft and kind, like the eyes of that Eternal to whom they prayed. . . . There was something in those men and their manner of calling upon the Almighty which set the blood tingling. Children of the deep, they seemed to have flung off the appurtenances that beset and cramped their brethren on land, and to have come face to face with great Nature and the God who spoke to their hearts from behind."

The boy was perplexed. Praying, after the formal fashion, he knew; the habit of prayer as a lively youth would be likely to acquire it was his; but praying after the fashion of these fishermen was something so novel and moving that it disquieted him. He himself had never spoken to God with the directness and intimacy characteristic of these men. Why not? His own immediate answer was, sin! Sin had veiled his eyes to the vision of God; sin had dulled his hearing to the voice of God; sin had deadened his heart to the love of God. With that frankness of disposition native to him, he brought his perplexity to some older friends. A Mr. Leaker, master of the junior scholars, was interested at once. Himself a Methodist of the earlier sort (and what a pity that there should have to be any other sort!), he, too, had the gift of speaking familiarly and reverently of the things of God. One day the boy and this teacher wandered away over the cliff, and stood facing the glorious vista of the Swansea coast. There was a solemnity in the lad's eyes new to them; the fight of opposing forces within him, whatever they were, had ceased. He was listening to his master's persuasion to yield to Christ. "Unconsciously resting his foot on a large stone, he repeated, 'I submit myself to Christ'; though the peace which he felt in later years should attend such a declaration was not yet his. He could still hardly bear to look on the face of the Eternal." In this state he remained several weeks. His elders were not greatly disturbed, since a struggle, in their minds, would but add to the value and joy of the deliverance. At church one day Hugh was present, and the preacher, an American, spoke on God's love in Christ. During the preaching the scales of fear and doubt fell from the young penitent's eyes, and he felt the love of God like a great wave of sunlight flooding his soul. "I saw," as he described it afterwards, "that I had nothing more to do, only to receive the light and joy of Christ which was waiting for me all the time, only I was such a fool that I couldn't see it."

The experience penetrated his whole nature; he moved in another world of vision and feeling. "My heart," he says, "danced within me, and I scarcely knew how to contain myself as I sat shoulder to shoulder with my fellows." As was quiet after his manner, the convert became the zealous evangelist. He set the fashion in school of being religious, and of going to prayer meeting. Without a hint of sanctimoniousness, he made his power for good felt in many ways among all his fellows. "The happy humanity of his religion commanded itself to his school fellows, much as it did to the outside world in later years." The influence of this experience was fraught with important consequences to the religious life of Wesleyanism and, indeed, of all England. Mr. Hughes was the evangelist of a definite experience of the indwelling Christ, the very foundation of a vital, spiritual Christianity.—"The Life of Hugh Price Hughes."

A BAD PENMAN

Dr. Thomas Chalmers was a most illegible writer. So bad was his writing, that even his parents found it almost impossible to make out the meaning of his letters.

When a letter came home, the father usually opened it, and on one occasion, it is said, seeing his son's handwriting, he said to his wife: "Here's a letter fræ Tommy: he maun be weel, nae doot, or he cauldna ha'e written it himsel'. We'll just pit it aside an' let him read it ower the verra next time he comes tae see us."

ONLY

It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like the morning light,
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of light and love,
And the angels smiled as they watched
above;

Yet little it cost in the giving.

It was only a kindly nod,
And a word that was lightly spoken;
Yet not in vain,
For it stilled a pain
Of a heart that was nearly broken.
It strengthened a faith beset by fears,
And groping blindly through mists of
tears
For light to brighten the coming years.
Although it was lightly spoken.

It was only a helping hand,
And it seemed of little availing;
But its clasp was warm,
And it saved from harm
A brother whose strength was failing.
Its touch was tender as angels' wings,
But it rolled the stone from the hidden
springs,
And pointed the way to higher things.
Though it seemed of little availing.

A smile, a word, or a touch,
And each so easily given;
Yet one may win
A soul from sin,
Or smooth the way to heaven.
A smile may lighten the failing heart,
A word may soften pain's keenest smart,
A touch may lead us from sin apart—
How easily each is given!

—Religious Telescope.

Home and Children

HIGHER

Marion Stuart Wonson

A water-lily ceased to grow
Before it reached the air,
It said, "The light I do not know,
To rise I do not dare."

The waters parted one bright day
To let a sunbeam through;
It kissed the lily's feet of clay,
And, lo, the flower grew.

And when it reached the warm, sweet
air,
Above the mud and slime,
The sunbeam whispered, "Learn to dare,
For knowledge means to climb."

HOW THE ANIMALS GO TO CHURCH

(Children's Missionary Friend.)

I'm sure you'd never guess what I saw a few weeks ago. It was in Guanajuato. It was St. Anthony's Day. It is always St. Somebody's Day in Mexico, but on this particular day the animals—especially the pets—are taken to the church, to be blessed by the priest. I happened to be just opposite one of the churches, and could see them all.

There was a patient old horse with bright ribbons tied in his mane, looking as unconcerned as though church-going was a regular thing with him, an old billy goat, two sheep and a lamb, one or two donkeys, some pigs, cats and rabbits, and dogs and birds by the dozen, of all kinds and sizes, chickens and turkeys and ducks and geese. I even saw two fighting cocks, and a man told me that a cock that was blessed would win all the fights that year. I asked him what would happen if two of them were blessed, and fought each other, but he didn't seem to know, and I'm sure I don't.

All these animals were dressed in their very best, too. One little white dog had tiny bows of bright ribbon tied all over his curly hair. You can't imagine how funny he looked—almost like a bit of the rainbow with four little legs and a tail. Others were decorated with bits of fringed paper and bells, and still others were painted.

A lively company they were, I assure you, with their neighing and braying, their bleating and barking and mewing and crowing. Perhaps they were asking one another what it meant. At last, after this queer congregation had waited a long time, the church door opened, and the priest appeared.

Then such a rush and a scramble as there was! The dogs and cats, the chickens and ducks, the birds and rabbits, the sheep and the goats, were all hurried up the steps together to be sprinkled. The priest carried a bowl of holy water in one hand, and with the other he dipped a palm leaf into the bowl, and sprinkled the water over the animals.

Soon it was all done, the priest went inside and closed the door, and all the people and their pets started for home—the people happier, if the pets were not.

THE LITTLE LENDERS

Hilda Richmond

"If grandma had not given me that lovely geranium, I would take it to poor little Nellie," said Grace, as she came home from a visit to her sick schoolmate. "She has the barest little room you ever saw, mamma, and the doctor says it will be a long time before she gets well."

"Why don't you lend it to her for a while?" suggested mamma. "That would do just as much good as to give it, for Mrs. Taylor hardly has time to care for plants. You girls could water it when you visit Nellie and keep it in good order, for plants must not be neglected."

So the blossoming plant went to brighten the cheerless room, and the girls of Nellie's class took care of it, so Mrs. Taylor did not have an extra duty added to her many tasks. After a few weeks it drooped for want of sunlight, but Hattie had a lovely rose to take its place. It was so pleasant to see the smile on the face of the little sick girl when some one brought a flower to lend to her for a short time, that the girls saved their money carefully to buy plants every week for the sunless room.

"I am afraid poor Nellie will never be better," said the doctor sadly one day when the girls asked him about their playmate. "She ought to get out of that dark room into the sunlight, but her mother can not afford to send her to the country. She is too proud to have Nellie go as a charity patient to a hospital, so I do not know what to do."

"If we get a wheel chair and take her out every day, would that help?" asked Hattie, breathlessly.

"Yes, indeed it would."

"I'm going to ask Mrs. Nelson to lend that chair she had for Mary," said Hattie, when the busy doctor had gone on. "We can find some one to carry her down every day, and then we can wheel her in the park."

"Oh, Hattie, do you dare do that? Everyone says Mrs. Nelson is so sad and stern since Mary died. Aren't you afraid to ask her?"

"I don't think she will refuse me when I tell her what it is for," said Hattie stoutly, "and there is no harm in asking, any way."

But when the girls sat in the stately darkened parlor waiting for Mrs. Nelson they felt sure she would refuse. She came down presently in her trailing black dress, so tall and sad-looking that Hattie could hardly stammer out her errand.

"The doctor says she must get out of her dark room or she can't get well," said Hattie, after she had told how long Nellie had been sick. "We—we thought maybe you would like to lend us your wheel chair to take her out in the park. All the girls in the class lend things to her, and she likes them so much. She calls us her Little Lenders."

"You may take it," said Mrs. Nelson. "Mary would be glad to lend it if she were here. I am sure you will never regret your kindness to your little friend." There were tears in her eyes as she hurried away to get the chair, and the girls

whispered to each other that people said things that were not true about the poor lady.

"I'll lend myself every morning to carry Nellie downstairs," said Grace's brother, when he heard of the plan. "I suppose you will make me one of the Little Lenders if I stick to my task faithfully."

"Little!" cried all the girls, looking up at the tall college student. "You can be a lender, but not a little one."

"I'll lend a pillow and a blanket," said Hattie's mother, while the other mothers offered comfortable dresses and soft slippers for the invalid.

"They will do all right at first," said an old gentleman who heard of the plan, "but wait till they get a little bit tired of wheeling that heavy chair."

"Even if we do get tired, we intend to stick to it," said the Little Lenders. "Nellie must get well."

"If you stick to your task four weeks, I'll lend Nellie's mother a sunny little cottage down on Fifth street to live in till she has better times," said the old gentleman. "I am sure the place will stand empty though."

Some of the girls went out of town for the summer, and some could not help, but five or six faithfully took care of Nellie, and at the end of the month they left the narrow, dark rooms in the big tenement for the bright little cottage which the old gentleman insisted they should live in.

"I never thought the place would have a tenant," he said, when Nellie sat in the little garden under the big apple tree. "The Little Lenders are all right."

"And so are the big ones," said Nellie, gratefully. "With Mrs. Nelson and you and all the rest of the grown people who have helped us, we are having such good times."

"It's a pity more people don't lend themselves," mused the old gentleman, as he went slowly home. "They would get everything back with interest if they only knew it."—Journal and Messenger.

Papa—How did you get you clothes so terribly torn?

Tommy—Tryin' to keep a little boy from bein' licked."

Papa—Ah, a brave deed! who was the little boy?

Tommy—Me.

THE EVOLUTION OF LIGHT

When grandma was a little girl,
And was sent up to bed,
She carried then a "tallow dip,"
Held high above her head.

When mamma used to go upstairs,
After she'd said, "Good-night,"
Her mother always held a lamp
So she could have its light.

As soon as sister's bed-time came,
When she was a little lass,
If she found the room too dark,
Mamma would light the gas.

Now, when the sandman comes for me,
I like to have it bright;
So I reach up and turn the key
Of my electric light.

And maybe my dear dolly,
If she lives out her days,
Will see right through the darkness
With the magical X-rays!

—St. Nicholas.

AT THE CHURCH

BIBLE STUDY UNION LESSONS

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NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

Lesson for August 6, 1905.

THE THIRD PRESENTATION AT JERUSALEM; JESUS THE TRUE SHEPHERD OF MEN.—JO. CHS. 9, 10.

The fourth Gospel is the sole authority for a visit of Jesus to Jerusalem at the feast of Dedication, at which time he seems to have healed the man born blind and used the beautiful allegories of the Door and Shepherd. Such a visit was characteristic and natural. He had at the holy city, so dear to him, not a few faithful followers, unnoticeable, no doubt, in the throng of the indifferent or the hostile, yet giving promise of others who when won over to belief in him would be influential in bringing many more. His visits at this period to the very stronghold of fanatical Judaism exhibit his qualities of calm courage, serene hopefulness and unwavering confidence in the divine care. Whenever a great throng from all the country could be expected at Jerusalem he tried to be present.

The feast of Dedication was such a popular festival, a time of genuine celebration with enough of religious significance to give it permanence and prestige. It gathered crowds of Jews to Jerusalem who were in their least fanatical mood. Jesus may have visited Jerusalem much oftener than the record indicates. His visit at this time is chronicled because of its interesting outcome.

During the feast the Master's attention was drawn by his disciples to a case of hapless misery which moved them to profound query of the conscientious Israelite, who believed in the righteous government of God and his exact distribution of justice to all mankind. Here was a son of Israel blind from his birth. They wondered who was responsible for this calamity. To such casuistry, extremely dear to rabbinical minds who loved to distribute exact portions of guilt and penalty, Jesus was unresponsive. He declared that it was not a case for judgment but for relief, to exhibit the goodness of God rather than his justice. So saying he anointed the man's eyes with clay hastily moulded, and directed him to make his way to the pool of Siloam and wash. In this large-hearted fashion he made it easier for the man to comply.

This notable miracle created a public sensation. The neighbors of the man could scarcely trust their own eyes when they saw the man with normal vision. Brought before the Pharisees in order to have his case explained, these leaders were deeply perplexed. They tried at first to dismiss the matter by raising an issue of Sabbath-breaking. Confronted by the unquestionable fact of the healing by Jesus and unable to browbeat the former sufferer into a denial, they deliberately excommunicated him. This was a serious penalty for him. It put him socially and religiously on the plane of a leper, avoided by all.

The manifest injustice of this treatment brought Jesus and the man quickly together. He became convinced that Jesus was one whom he would gladly follow. His attitude and that of the Pharisees gave another occasion for Jesus to frankly say that the latter were blinded by their persistent and deliberate prejudgment of all that he said or did.

*This course presents a complete and connected view of Christ's life from his birth to his ascension. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teacher's helpers, and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of those who are using these lessons, but will be found interesting and useful for all classes of readers.

Their treatment of the man and of Jesus gave occasion to one of the finest allegorical declarations in the Gospels. Using a figure familiar and dear to all readers of the prophetic messages, Jesus gave emphatic expression to the wide difference between the Pharisaic spirit and his own. No figure could be at once so simple and yet so far-reaching as that of the Shepherd. Jeremiah and Ezekiel alike loved to use it to describe the one who was to appear and be the true representative of the righteous Father to his obedient people. When Jesus declared himself to be the Good Shepherd he did far more than make a happy illustration; he made a distinctively Messianic claim, and placed the cold-hearted Pharisees in the category of those selfish enemies of Israel with which the nation's greatest leaders had ever been in antagonism.

The great indictment of the Pharisees of Jesus' day was that as a body they were indifferent to the interests of the individual. They had built up a great religious machine to which all other values were sacrificed. They had thus gradually ceased to be responsive to divine influences or to seek for them in other than established forms. Their unwillingness to be taught was the great obstacle to any reform.

Jesus was like a shepherd, ever watchful for every one of his sheep, dealing with each one in the way that his need directed, knowing them and known by them, giving even his life on their behalf. The figure expressed tenderness, thoughtfulness, affection, patience, wisdom, self-devotion combined with courage, resourcefulness, and zeal. It sums up the positive virtues of true leadership, and excludes the technical, unfeeling professional attitude so easy for religious leaders to assume.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

Topic Aug. 6th: Lev. 23:9-14 Deut. 16:9-12.

THE FIRST-FRUIT FOR GOD.

The institution of the "wave offering" is a part of the great religious and social system of Israel. "Three times a year shall all thy males appear before the Lord thy God in the place which the Lord shall choose; in the feast of unleaven bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty." Infidelity has scoffed at these provisions as the scheme of the priests to enrich themselves at the expense of the poor. And it is true that when perverted opportunity was given to the priesthood to thus enrich themselves in the tithing of the mint and anise and the cummin, whereat the Master poured forth the bitterest words of contempt that ever fell from his lips; but which offer no excuse to us for stinginess and neglect of the great principles of thanksgiving and charity and regard for the poor, which these annual feasts of the Jews were intended to teach them and us. And while not binding on us, they have still their beautiful lessons of recognition of God's bounty and blessing in all things, and our need to get away from the grinding grip of toll and remember once in awhile the giver of all good, and our obligation to the past, our relations to the poor—the servants, the strangers, the fatherless and the widows that are within our gates.

These great annual gatherings of the Jews were first of all religious in their aim. And our holidays should be first of all "holy days," as indeed the word "holiday" really means. This idea from the old English Bible. The Anglo-Saxon "halig daeg"—whole day—suggests a day wholly given up to the service of God, to the renewing of old associations, the recounting of the records of the past, the remembering of the bondage out of which we were born, the rock from whence we were hewn; and for the cultivation of the social instincts and benevolent sentiments which keep alive the sense of brotherhood, and which quicken the religious sympathies and save the soul from the surfeit of selfishness. The man who boasts that he never takes a vacation in the same breath

The second allegory of the Door was much more assertive. By it Jesus meant that through him men would find their real religious home. His followers have not merely fullness of life, but freedom and subsistence. All that gives life real significance is the natural possession of the one who enters into glad fellowship with Jesus.

These were wonderful words. They forced from reluctant lips a confession of his remarkable personality. Some appealed to him to declare himself publicly as the Messiah. But he had ever left others to draw this conclusion from the impression made upon them by his life. He would not force an unwilling and meaningless allegiance, asserting that God had given him some followers who were irrevocably his own, for he and his Father were one.

This claim stirred some of the ever-excitable Jews to stone him for blasphemy. With an ad-hominem argument which seems to be intended to silence them by their own favorite method of argumentation Jesus denied the charge of blasphemy, showing that the Scriptures sanctioned a man in calling himself a son of God. He reverted, however, to his real argument that a valid proof of his mission and character was to be found in his deeds. They carried independent and final evidence of his relationship with God.

The words of Jesus during this hasty visit are full of value for all time. He set the working standard for every life. Every follower of his is bound to take toward his fellowmen the shepherd attitude of unselfish serviceableness. He also declared a searching principle of selection, when he called himself the Door. The only way into God's kingdom is through him, and by the acceptance of his standards of life and duty and love.

proclaims to the world that he is selfish, unsocial, unsympathetic, unbrotherly, irreligious. Of course holidays may be turned into anything but holy days; but that does not prove that holidays—feast days, rest days, whole days, and even whole weeks devoted to recreation, rest, religion, rejoicing in the Lord, social intercourse, dwelling in tents and booths, are not good in themselves for every one of us. And the growing sentiment in favor of holidays and vacations and "Old Folks' Week," with Chautauqua Assemblies and other religious and literary and social gatherings, promise good for the future of our people. The danger lies in forgetting or perverting the idea of a holiday into a day devoted chiefly to games and amusements and silly, if not downright wicked pastimes. The great feasts of the Hebrews were religious in their institution—they began with religious rites and ended with the solemn convocations on the last—the great day of the feast." They were splendid memorials, great religious and social teachers of the ages.

The PRAYER MEETING

By SILAS JONES

Topic Aug. 9: Acts 11:26; Gal. 3:27.

THE NAME CHRISTIAN.

The name Christian is found three times in the New Testament. In Acts 11:26 we read that "The disciples were called Christians first in Antioch." King Agrippa says to Paul, Acts 26:28, "With but little persuasion thou wouldest fain make me a Christian." In 1 Pet. 4:16 is the exhortation, "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." Who first called the disciples Christians we do not know, nor do we know in what spirit the name was given, whether it was a spirit of mockery or of reverence. Every student of the New Testament has his opinion as to the origin of the name but opinion is not knowledge. Does it matter whether the disciples were first called Christians by friends or enemies? It is important to understand what the name has signified in history and what it signifies now. To me the most probable opinion is that the heathen populace of Antioch gave the name to the disciples. The early followers of the

Lord called themselves brethren, disciples, saints, the faithful, the elect, the way, but they do not seem to have called themselves Christians.

The Significance of the Name.

Whatever its origin, it was used to designate a body of people separate from both the heathen and the Jewish populace. They had ideals which neither Jew nor Greek could understand. Those ideals were derived from one person, Jesus, whom they had accepted as the Christ. This person was to them wisdom and righteousness and sanctification and redemption. One of the teachers of the church at Antioch has left on record these words: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." From this it follows that the people called Christians were expected to give themselves up completely to the guidance of Christ. They were to live for him and to die for him. They were not only to receive him as their own Lord but they were to call upon all men everywhere to accept his leadership. They believed that the world was lost without Christ. They judged every deed and thought and feeling by the standard which they found in Christ. Whatever he approved was right, whatever he condemned was wrong. The name Christian properly designated persons whose lives are dominated by Christ.

The Name In History.

The Christians were at first a despised people. They were looked upon as men who entertained notions which no man in his right mind could entertain for a moment. They were accused of all manner of crimes. The hostility of the Christians to the popular religions of the time stirred up against them the charge of atheism. They were accused of disloyalty to the empire because they would not worship the emperor. Their Master was a Jew and they were despised for that reason. The cultured classes regarded them with contempt because the Christians preached the gospel of salvation through Christ. But in spite of all the opposition they encountered the Christians grew in numbers and power until a Roman emperor found it was good policy to declare himself a Christian. Then it became an honorable distinction to be called by the name of Christ. Men who knew not the spirit of Christ enrolled themselves among his followers. The name is still popular, consequently many who bear it are not Christ's. Most atrocious crimes are committed in the name of Christ. The explanation is that men wear the name but refuse to accept the leadership of Christ. There is nothing exceptional in this and nothing discreditable to the name. Men always seek a cloak for their wickedness. That the name Christian is used to cover up all sorts of meanness is good evidence that Christ has yet many sincere followers.

Shall I be permitted to call myself a Christian only? If I am a Christian I have that right. I am satisfied with that name. I do not say that I am a better disciple of Christ than my friend who calls himself a Presbyterian or a Methodist. I may believe he is a better man than I. If he chooses to be known by another name that is his business. I am pleased to pass merely as a Christian.

THE QUIET KING.

(Continued from page 763.)

that in coming under their roof thou mightest have days of quiet counsel with him thou lovest; for it is even as a home unto Jesus—the safe refuge, always open to him, and unto which he oft resorteth. What sayest thou? Wilt thou accept my escort, and give unto thy son the joy of thy presence to welcome him when he cometh?" and Adriel bent to look with eager but reverent desire into the sweet, sad mother's face.

"Thinnest thou that the time of trial which he hath foretold is nigh at hand?" she asked, looking up at Adriel with pitiful eyes.

"We shall defend him as we can," he answered, "but the clouds are gathering fast."

"I will go with thee, Adriel," Mary said quietly, and a stillness fell upon them both; only the little child who had fallen

asleep sobbed under its breath as if in a troubled dream.

In that same hour Mary made ready all things for her departure, and it was appointed between them that they should begin the journey to Judea early the following day. Then, with careful kindness, she led Adriel to the small, clean chamber where he was to rest for that night, and so parted from him; but she herself spent all the hours of the night in prayer. As she knelt alone in the silent house from which she was so soon to depart, a strange sense of coming woe overwhelmed her, for the Spirit witnessed with her spirit that in the world which she was about to enter, beyond the sheltering hills of Nazareth, grief and pain awaited her in full measure. Again she seemed to hear the voice of the holy Simeon as on that bright morning when she had carried her sweet son, a babe in her arms, into the temple: "A sword shall pierce through thine own soul."

How strangely those words had stuck into the strongy joy of her young motherhood, thrilling yet with the praise and worship of angels and of men. Gently she had marveled then what they might mean to her, whom the angel had called the blessed among women, one who had found the favor of the Most High. On this night, taught by many sorrows already borne and by the sense of deeper ones yet to come, she better understood their import.

She remembered all the way along which the hand of God had led her. There had been the child life in that same humble home—how radiant with the innocence and purity of the spotless Son whose every word and look and act had been in harmony with the law of love, but in all other ways like those of other children! The later years, when he had grown grave and thoughtful, were yet the sweetest in her memory, by reason of the strong protecting care with which his love had surrounded her, so that even her widowhood had been glorified, and she had not been as one bereft or alone.

But then had come that day when he had heard the voice in the wilderness, piercing even to the high valley where their little village lay, and he had laid aside the tools with which he had worked for her support, and had left the home, no more to return. Little by little she had learned that in the old way he belonged to her no more, and that the time past of their close abiding together must suffice. For the future he had a great and awful work unto which the voice of God called him, and the Spirit impelled him; a work upon which almost from the first the shadow of death and defeat seemed to rest.

And now what was before him? A nameless dread had filled her at the word and look of Adriel, and an urgency had come upon her to hasten to the south and meet Jesus while yet there was time. With all the infinite outgoing of her mother-heart she prayed unto the Father for him, with strong crying and with tears, and only as the dawnlight crept into the room did she rise and seek her bed for an hour of rest, a pale, sorrowful woman in whose face there was yet a divine calm and strength.

It was night at Bethany. The housetop garden was deserted, save for one woman who crouched upon the floor, her face buried in the drapery of a couch, weeping bitterly. It was the sister of Lazarus, Mary.

(To be continued.)

A WORD FOR THE GENIUS AND HONOR OF THE MEDICAL PROFESSION

Charles C. Kost, M.D.

How oft' it has been said that such and such a person's name has become a "household word."

These names (merited and unmerited) have been selected and chosen from many walks in life, but did you every "stop to think" that as much as you might travel up and down this land, even make a "house-to-house" canvass in search of a name that has become familiar of one who has graced the medical profession and been a marked benefactor to all people from the cradle, yea before the cradle is reached, to the very last hours of declining life, that your investigation, almost without exception, would be in vain.

Should such a condition obtain, when this profession (second only to the ministry) has furnished men which by their original research and scientific investigations have brought forth discoveries bringing more blessings to mankind than has ever been equaled or even approached by any profession of learning in all annals of history. Take, for example, the two grandest medical discoveries of all time which both have Anglo-Saxon origin. The one British the other American and I venture to aver that not one in a hundred, even among those above average intelligence, who could associate with each, the name it so deserves. I refer to antiseptics and anaesthetics. To the introduction of the antiseptic system in the latter part of the nineteenth century by Lord Lister, and of chloroform, in 1847, by Sir James Y. Simpson is due a complete revolution of earlier methods of surgery and surgical technique, an entire reversal of the statistics of operations. Where thousands formerly died, thousands now live, and relief of suffering that can never be estimated or formulated in words. Then why should not the world know of Lister and Simpson?

What an everlasting disgrace it is that while to the great murderers of mankind men like Napoleon in modern times and his counterparts in all times the world ever does honor, erects imposing monuments and writes volumes of ecomiums and flattering histories, the men to whom the world is so vastly more indebted for all that pertains to life and comfort are scarcely ever mentioned save in medical history, while the world at large is even ignorant of their names.

Dixon, Ill.

CO-WORKERS WITH GOD

Susan Coolidge

The day is long, and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through, and of work to be done;
Tired of ourselves and of being alone;
Yet all the while, did we only see,
We walk in the Lord's own company.
We fight, but 'tis he who nerves our arm,
He turns the arrows that else might harm,
And out of the storm he brings a calm;
And the work that we count so hard to do,
He makes it easy, for he works too;
And the days that seem long to live are his,
A bit of his bright eternities, and close to our need his helping is.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

E. E. Elliott, Peoria, Ill., made a brief call at the Century office last week.

A. B. Cunningham has resigned as pastor of the church at Tiffin, Ohio.

Pres. W. E. Garrison, Butler College, was in Chicago a few days last week.

J. C. Mason dedicated the new house of worship at Mesquite, Texas, July 23.

Howard Johnson of Bethany, Nebraska, preached at Greenley, Kansas, Sunday, July 23.

E. L. Kocheley has been recently engaged to preach half time at Virginia, Nebraska.

The church at Taylertown, Pa., is just completing a new parsonage. W. H. Patterson is the pastor.

Grant E. Pike, pastor of Shady Avenue Church, Pittsburgh, Pa., spent a few days in Chicago last week.

H. H. Moninger, Steubenville, Ohio, has begun his work for the Standard Publishing Co., Cincinnati.

J. B. Lehman, president of Southern Christian Institute, recently preached several sermons at Jackson, Miss.

J. B. Briney will assist B. H. Cox in a meeting at Buckner's Station, Ky., beginning the fifth Sunday in July.

A. P. Finley of the South Side Church, Lexington, Ky., has just closed a successful meeting at Bloomfield, Ky.

F. G. Hamm, who graduated from Cotner University this year has located with the church at Blair, Nebraska.

Excavation has commenced for the new Drake University Bible building and it will be pushed vigorously to completion.

EVER TREAT YOU SO?

Coffee Acts the Jonah and Will Come Up.

A clergyman who pursues his noble calling in a country parish in Iowa, tells of his coffee experience:

"My wife and I use coffee regularly for breakfast, frequently for dinner and occasionally for supper—always the very best quality—package coffee never could find a place on our table.

"In the spring of 1896 my wife was taken with violent vomiting which we had great difficulty in stopping.

"It seemed to come from coffee drinking but we could not decide.

"In the following July, however, she was attacked a second time by the vomiting. I was away from home filling an appointment, at the time, and on my return I found her very low; she had literally vomited herself almost to death, and it took some days to quiet the trouble and restore her stomach.

"I had also experienced the same trouble, but not so violently, and had relieved it, each time, by a resort to medicine.

"But my wife's second attack satisfied me that the use of coffee was at the bottom of our troubles, and so we stopped it forthwith and took on Postum Food Coffee. The old symptoms of disease disappeared and during the nine years that we have been using Postum instead of coffee we have never had a recurrence of the vomiting. We never weary of Postum, to which we know we owe our good health. This is a simple statement of facts." Name given by Postum Company, Battle Creek, Mich.

Read the little book "The Road to Wellville," in each package.

Ernest E. Taylor held a prohibition meeting in the Christian church at Odell, Nebraska, Tuesday evening, July 18.

T. W. Pinkerton, who has resigned as our missionary at Salt Lake City, will begin his work at Kenton, Ohio, Sept. 1.

C. A. Young, president Christian Century Co., is conducting a series of Bible studies at the Piedmont Assembly, Gordonsville, Va.

G. W. Buckner, of Macomb, where he has served five years successfully, goes to Carthage, Ill., while Robert Dungan succeeds him.

J. M. Tallay who has done successful work in Utica, Miss., during the past four years is soon to leave for Manor, Texas.

G. D. Edwards, Nevada, Mo., has closed his work at that place and will go to Honolulu immediately after the national convention.

I. W. Lowman of Sheldon, Ill., made a pleasant call at the Christian Century office this week. Reports the work in healthy condition.

A large audience was present at Haskell Hall U. of C. last Wednesday evening to hear the lecture by Dr. Herbert L. Willett, on "The Person of Christ."

Prof. Silas Jones of Eureka made a pleasant call at the Christian Century office last week. He will take a vacation until the first of September.

Prof. H. C. Calhoun of Lexington, Ky., will deliver a series of Bible lectures at the summer school in Berkeley and will also attend the national convention.

J. M. Morris, until recently state evangelist of Washington under the support of the A. C. M. S., has resigned and become a teacher in Turner, Oregon.

W. F. Turner, of Joplin, Mo., reports that the church has taken Marcellus J. Ely and the mission of New Orleans as their special field under our home board.

Dean A. M. Haggard, Drake University, has been supplying for A. D. Harmon, at the First Church, St. Paul, during July. Mr. Harmon has been on his vacation.

A good friend has just agreed to give \$4,000 to the Foreign Christian Missionary Society for the equipment of the new Bible College at Jubbulpore, India.

Mark Collins, pastor of Broadway Christian Church, Lexington, Ky., has recently made several successful visits in that state in interest of Kentucky University.

President Hieronymus has returned from the east and will now give himself to the work of preparing for the opening of the college in the early part of September.

J. G. Slayter, who begins his work as pastor of the East End church, Pittsburgh, Pa., the first of August, is succeeded at Akron, Ohio, by George Darie, of Massillon.

W. F. Shaw, Charleston, Ill., has accepted a call to the North Side church, Chicago, and has resigned at Charleston to begin the new work about the first of September.

Latonia, Ky., will send six delegates to the national convention in San Francisco. They are: P. H. Duncan, Mr. and Mrs. H. C. Runyan, Miss Sadie Martin, John C. Cornelius, and J. M. Ewing.

A reception was tendered Mr. and Mrs. Simpson by the congregation of

the Church of Christ, Toronto Junction, on the evening of July 11, on the occasion of their taking up the work there.

C. B. Coleman, who recently returned from a year's study at the University of Berlin, was in Chicago the past week. He will spend the summer in Indianapolis, and will teach in Butler College next year.

Dr. Edward Scribner Ames, of the University of Chicago, has returned from his vacation which he has been spending in Des Moines, Ia., and has resumed his work at the University and at the Hyde Park church.

C. O. Reynard, who has just graduated at Hiram, Ohio, has accepted the call as the living link evangelist of the East St. Louis church and the Fourth church of St. Louis, of which Brother Macfarland is pastor.

The executive officers of the foreign society are working industriously day and night to compass the quarter of a million dollars this year. We have no doubt that the brotherhood will see that their hopes are fully realized.

Rochester Irwin, Forrest, Ill., has accepted a call from the church at Rochester, Minn. and will begin work about the middle of August. Brother Irwin has accomplished a good work at Forrest in the short time he has been with the church.

The two churches in Findlay, O., will give D. O. Cunningham and wife a farewell reception on the evening of August 8, before their departure for the San Francisco convention and on to India, where they are to spend their lives as missionaries.

Golgotha, "The Crucifixion on Calvary," by the distinguished Polish artist, Jan Styka, is soon to be exhibited in Chicago. The painting is 195 feet long and 46 feet wide. It is a masterpiece and no one should miss this opportunity to see this great painting.

The Central Church of Indianapolis, Allan B. Philpott, pastor, is now a living link in three of our missionary societies, the Foreign, the C. W. B. M. and the Home. The missionary affairs of the church are under the direction of a large committee of the board.

W. W. Burks, Mason City, Ia., has been called to the pastorate of the church at Nevada, Mo. Mr. Burks has done an excellent work at Mason City the last two years and will doubtless continue the efficient grade of work done by G. D. Edwards at Nevada.

J. H. Berkey, pastor of the Union Christian Church, Munroe, Wis., was given a purse of \$30 by his congregation and an earnest invitation to take a brief vacation. He will spend a few days in Chicago, studying methods of social reform and church work.

The church at Rushville, Ind., will in the future support Prof. C. T. Paul, formerly of Hiram College, in China. He will sail from New York for Shanghai the last of August. W. W. Sniff and his good church will be ably represented on the foreign field by Prof. Paul.

For Feeble Children

HORSFORD'S ACID PHOSPHATE

A pleasant-tasting, effective tonic for sickly, fretty or feeble children with weak digestion.

C. M. Sharpe, Columbia, Mo., spent a few days in Chicago, last week.

A. E. Corey, missionary at Nankin, China, has just landed at Seattle, Washington, on his return to America. He has been ordered home by the physician on account of Mrs. Corey's ill health. It is the hope of The Century that Mrs. Corey's health may soon be restored.

Word has just been received at this office that Mrs. Albert Buxton, the wife of Pres. Buxton, Dexter, Mo., who is now at Colorado Springs, is very ill; indeed, her family has about given up hope of her recovery. The Christian Century extends its deepest sympathy.

G. L. Brokaw, former editor of the Christian Union, Des Moines, Ia., will be ready to preach after September 1, whenever there is an open door. Brother Brokaw is well known among our Iowa churches, and they will no doubt be glad to avail themselves of his services.

The church at Terre Haute, Ind., in the future will support Alex. Paul in China. He is a splendid missionary. L. E. Sellers, the minister, and the Terre Haute Church are to be congratulated upon the privilege of providing his support. He has already sailed from New York for China.

The churches at Diller, Lanham and Odell, Nebraska, united in an old time basket meeting in a grove near Odell Sunday, July 23. A large crowd attended the services and the day was one of enjoyment and helpfulness for all. Geo. C. Aydelotte preached in the morning and W. T. King, the efficient Diller minister, spoke in the afternoon.

Stephen J. Corey, the new secretary of the Foreign Society, spoke at the district conventions at Savanna and Pattonsburg, Mo. He also spent the Lord's Day with J. N. Crutcher and the church at Chillicothe, Mo. He receives enthusiastic receptions wherever he goes. He is a popular and instructive speaker and ably represents the great enterprise of the evangelization of the world.

S. M. Perkins after a five years' successful pastorate has resigned at Villisca, Ia. He will enter the general evangelistic field. Mr. Perkins has been for many years in Iowa, having served for three years as pastor of the church at Council Bluffs, before going to Villisca. He has held many successful meetings, his last being at Villisca, where there were 40 accessions.

Mrs. Lily W. Molland of Nankin, China, with her four children, reached Bellevue, O., a short time since. This is the first vacation she has had for about a dozen years. It will be remembered that recently her husband passed to his reward. The daughter, Miss Muriel, will spend the coming year in Wm. Wood's Christian College, Fulton,

The Disciples have been given large recognition in the Buffalo Chautauqua this year. H. O. Breeden and F. D. Power are among the popular lecturers, and have won for themselves a large place in the hearts of the great multitudes at the Chautauqua. Among those who have made addresses at the summer school of evangelism are: H. O. Breeden, F. D. Power, C. S. Medbury, A. B. Philpott, Mrs. Princess Long, Lloyd Darsie, J. A. Lord, and B. S. Ferrall.

W. F. Hamann, pastor of the East Side church, Sedalia, Mo., has entered the Divinity School of the University of Chicago, for work during the second term of the summer quarter. Brother Hamann was in the Divinity School about six weeks last summer. There is certainly no better plan than this for spending one's vacation. The climate at the University is equal to that of a good summer resort; while the change of work gives the needed rest, together with the best help in study.

J. E. Davis, pastor of the church at Stanberry, Mo., and secretary of the St. Joseph Ministerial Association, has sent us a letter stating that one who gives the name of W. E. Stanley, or R. E. L. Stanley and claiming to be a minister of the gospel, has very grievously imposed upon the churches in Missouri and other states. Mr. Davis has the facts at hand to justify the charge of imposition, and gross immorality. He says: "I warn the brethren everywhere against him. If any one needs any information about him write the undersigned.

(Signed.) J. E. DAVIS.
Stanberry, Mo.

HISTORICAL DOCUMENTS ADVOCATING CHRISTIAN UNION.

By Charles Alexander Young.

I have read with much interest the latest and best book on Christian Union, namely Historical Documents. The book comes before the public at a time when the Christian world is being stirred by this great subject. As leaders of this movement the Disciples of Christ have long stood for Christian Union. The book shows that they advocated this subject in the days when it was unpopular and the sons of these pioneers cannot now afford to keep quiet. The book appearing at this time shows that we are not willing to give up the problem wholly to others.

No union will be safe and permanent for the church of the future which does not take into consideration the contribution which has been made by the various historical movements of the past. For this reason much credit should be given to Dr. Chas. A. Young for bringing before the public at this time that which the Disciples of Christ have contributed to this important question. It is presented in a neat and attractive form and at a nominal price. It should be read by every Disciple and then he should loan it to his religious neighbor.

The book will be studied by every advocate of Christian union of other religious bodies. It will do much good in setting the Disciples of Christ in a correct light, as to their true purpose, before the Christian world. It will be a great aid to bring about the Christian union we have and are laboring for.

GRANT E. PIKE.

Allegheny, Pa.

Chas. Bloom, pastor at Rantoul, Ill., is preaching a series of Sunday night sermons, addressed especially to young people. He is greeted by large audiences. Mo., under the watchful care of Prof. and Mrs. J. B. Jones.

"What are you thinking so hard about?"

"I was just trying to figure out the percentage of rich people there would be in the world if faultfinding paid."—Chicago Record-Herald.

NEBRASKA MINISTERIAL INSTITUTE.

The Nebraska Ministerial Institute closed July 28. The course of lectures covered two weeks. Dr. Clinton Lockhart of Drake University, Des Moines, was the principal lecturer. Dr. Lockhart is a close student and has spent a lifetime in preparation for this work. He lectured on archaeology, the prophets, and homiletics. Prof. W. P. Aylesworth lectured on Christian evidences and Prof. H. T. Sutton on missions. The entire course was beneficial and inspirational. About thirty preachers were in attendance from all parts of the state.

Dr. Herbert L. Willett was the choice of the institute for next year for two weeks. Chancellor Aylesworth and Prof. Sutton were asked to continue in their departments. The institute will be followed by the convention August 1-6.

OSCAR SWEENEY.

B. B. B.

Bitter, Black, Bile and How Right Food Corrects It.

Biliousness, from incorrect food, opens the way for an outfit of derangements of not only the body but the mind as well.

The world is a dark or gloomy place to the victim, whether millionaire or mendicant.

The wife of the head of a great insurance office in an Eastern city, was cured, completely, of this wretched affliction by the use of Grape-Nuts. She says:

"For years I was a constant sufferer from biliousness and extreme constipation and I suffered from the most dreadful headaches once a week, which sometimes lasted 3 or 4 days at a time. Grape-Nuts food came to my notice about 5 years ago. I liked it from the first and began to use it because I liked it, without any thought that it might help my health. To my surprise I noted that after a short time all my ailments began to decrease, and they gradually but surely disappeared. I am now, and have been for years, completely free from them and enjoy perfect health."

"Everyone in my house now eats Grape-Nuts regularly, even my little two-year-old girl likes it with her Postum Coffee (another thing we are never without) and prefers it to any other cereal. It pulled her through a difficult period of teething during the hot weather—she never refused Grape-Nuts when other food could not tempt her to eat. It is the first food I intend to give my baby boy when I wean him."

"My husband eats more Grape-Nuts food at every meal than of any other one dish. He says it never palls on him, and he finds that it regulates his bowels perfectly." Name given by Postum Co., Battle Creek, Mich.

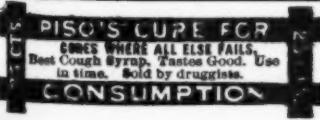
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Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century."

FOR SALE—A new baptismal suit; first-class make. Size 8 boot. Eleven dollars. Frank E. Herthum, 802 Nicollet Ave., Minneapolis, Minn.



FROM THE FIELD

CHICAGO

Hugh T. Morrison, Jr., preached at Munroe street last Sunday.

The Austin Sunday School held a very successful picnic at Bergman's grove July 25.

W. F. Rothenberger of the University of Chicago preached at Jackson boulevard last Sunday morning and evening.

F. C. Aldinger, recently of Yale University, will occupy the pulpit at the Englewood church next Sunday morning and evening.

Guy Hoover closed his work with the First church last Sunday. He will study in the University of Chicago during the coming year.

George Van Arsdale of Cedar Rapids, Ia., preached two excellent sermons at Englewood last Sunday. Attendance good at both services.

Lawrence and Edward Wright are in a meeting with the Tucker branch of the Waukegan church. They expect to continue from four to six weeks.

George A. Campbell will be away during August visiting in Iowa, attending the national convention, and spending some time in Washington state.

The Irving Park church celebrated its seventh anniversary last Sunday. A special meeting was held in the afternoon, with an address by W. F. Rothenberger.

Bruce Brown will occupy the pulpit at the North Side church next Sunday. The church is looking hopefully forward to an aggressive work with the coming of their new pastor in September.

H. F. Burns, who has just been called to the pastorate of the church at Peoria, will preach at the Monroe Street church next Sunday morning and evening and the following Sunday morning and evening at Englewood.

The Men's Club of the Austin church has chartered the boat named "The Evening Star" for a five hours' cruise on the lake. The boat will leave the foot of Randolph street at 5 p. m., Saturday, August 5. The boat will accommodate all who want to go. Tickets may be secured of the Assets Realization Company, Chicago Title and Trust building.

First Church—Four additions to this church at our service yesterday morning, making ten added during the month of July. During the two years of my ministry with this congregation the current expenses have been maintained at a cost of \$3,000 a year; \$1,072 has been given for missions and benevolences; a fund of \$945 has been accumulated for a church lot; 170 accessions have been gained for the church. We have lost by letter, death, and dropping from church roll 55. There has been a net gain in the membership of 115.

Guy Hoover, Pastor.

CALIFORNIA

Bro. Colvin reports a good day at Santa Rosa last Sunday—thirteen additions, ten of whom were baptized. He also reports that fifty of his congregation have signified in writing their intention to come to the National Convention. At that rate, California alone will send 4,000 or more.

ILLINOIS.

Joliet—At the Central Church regular preaching services are held by L. P. Schooling of the University of Chicago.

Polo.—Bro. Stone of Dixon and I are supplying alternately Sunday afternoons at the old historic Pine Creek Church, home of G. A. Miller, D. F. Seyster, C. R. Stauffer, et al. Three boys and one man made the good confession there July 16th.—B. H. Sealock.

IOWA.

Charles City, July 17.—Three added yesterday—two by primary obedience, one by statement. One by primary obedience July 9, also.—G. A. Hess.

Woodbine, July 26, 1905.—During the past two weeks, six have been added to our membership roll. The cornerstone of the new church was laid July 25th, at 7 o'clock p. m. The program was rendered in the presence of a large crowd.—B. Franklin Hall.

MINNESOTA.

Amboy.—We have just closed a successful meeting resulting in twenty-six baptisms, and one by statement. J. C. Harris of Madelia did the preaching. Bessie Zeisinger of Plainview led the singing.

J. E. SALISBURY.

MISSISSIPPI

W. E. M. Hackleman and I spent thirty days with the church at Aberdeen, Miss. Great audiences, fine music, and good interest. There were eleven additions. The meeting should have continued thirty days longer. Hackleman is a fine young fellow.—O. P. Sprague.

The two months' illness of our sister, Adelaide Gail Jenks, is ended. At 7 p. m., July 16, a host of loved ones greeted her "on the other shore." Appropriate services by R. W. Abberley at the Portland Avenue Church of Christ in Minneapolis, Minn., July 18, 2:30 p. m. We placed her in a veritable garden of flowers in the lovely Lakewood cemetery, between lakes Harriet and Calhoun.—Mrs. Amanda Gail Holmes, Mankato, Minn.

MISSOURI.

Butler, July 21.—Clinton district convention will be held at Eldorado Springs, Oct. 3-5.—H. James Crockett, Pres.

Larussell, July 17.—Meeting closed last night; 9 added; work begun on a

WEDDING

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Arrangements have been made with the Chicago, Union Pacific and North-Western Line, by which special fast through trains of standard Pullman sleeping cars and tourist sleeping cars will leave Chicago at 10:15 p. m., Friday, August 11, for the meeting at San Francisco, with special car parties from Columbus, Dayton, Cincinnati, Indianapolis and other points.

The route is via Omaha and Denver, through the wonderful mountain scenery of Colorado, spending Sunday at Denver, another day at Colorado Springs and another at Salt Lake City. The special train goes through to San Francisco without change.

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CHICAGO.



new house. Bro. O'Neil contributed much to the success of the meeting by his song service.—Joseph Gaylor.

Brunswick, July 17.—Work starts fine. Five confessions yesterday. More to follow.—E. H. Williamson, pastor.

St. Louis, July 13.—There were two confessions at the Fourth church Sunday night and one last night at prayer-meeting.—E. T. McFarland.

Liberal, July 28, 1905.—Mr. and Mrs. J. R. Crank have accepted a call to become minister of the church at Paragould, Ark., and will take up their work about the first of September. Their ministry at Liberal and Arcadia, Kas., has been both fruitful and pleasant, and they leave with many regrets to part with so good and true a people.

NEBRASKA.

De Forest Austin will begin a meeting at Douglas, August 13th.

NEW YORK.

Buffalo, July 27.—Recently enjoyed a four days' visit to Chautauqua, where I attended the School of Evangelism, under the inspiring leadership of W. J. Wright, and met many choice spirits. Baptized an old gentleman in his home one day last week. He was too feeble to be taken to the church. Our pastoral helper, Mrs. N. H. McCorkle, is proving to be a most worthy assistant, and we hope to be able to keep her. Our "Living Link" from Havana—Miss Williamina Meldrum—is with her parents for a few days' visit, and has gladdened our hearts by her presence and messages of cheer.

B. S. FERRALL.

OHIO.

Jackson, July 18.—Two added at our regular service Sunday evening, July 16.—Adam K. Adcock.

Ashtabula, O., July 24, 1905.—Four additions here since last news sent.—Lewis R. Hotaling.

Wooster, July 27, 1905.—Three added to the membership at Orville by commendation, July 23. A husband and wife were baptized at Wooster Lord's Day evening, July 23. I go to convention August 11.

W. L. Neal.

OKLAHOMA.

Alva.—Our work here seems to be in good condition. Our Bible School recorded 179 in May as high-water mark. Children's Day exercises were excellent; offering \$25.14. The church raised \$65 cash and pledges for county missions. We have received a number of persons by relation since last report.

A. E. NEWBY.

OREGON.

Silverton, July 23, 1905.—This is a poor time to hold a meeting in Oregon but we are succeeding anyhow. Evangelist S. M. Martin is getting a good hearing in this infidel stronghold. There used to be a "free thought" college here. This is where Clark Braden held a great debate with Underwood, the infidel. We have had 10 confessions. I leave here Aug. 13 for the California state convention in San Francisco.

CHAS. E. MVAY.
Singing Evangelist.

TEXAS.

Greenville, July 17.—Two additions yesterday.—John Wright Holsapple.

Dallas, July 17.—Four additions to the Central Church yesterday.—M. M. Davis.

Stanton, July 17.—One added by statement at the regular services last night.—J. C. Mott.

July—The San Marcos camp meeting

is fine. Bros. Boen and Sanders are at their best and the crowds are fine. It was said that 5,000 people attended on Sunday. There have been several baptisms and some 50 gathered together as a nucleus for a congregation. I have never seen so good and fully equipped grounds for a camp-meeting. I am sure that great results will follow this faithful effort. Several preachers were present during our stay last week.—A. J. Bush.

Corsicana, July 16.—Bro. Quisenberry has up a good interest at Chatfield in the meeting. He is doing good work. I preached for him here to-day and had one confession and one took membership with the congregation.—Tolbert F. Weaver.

The Martin Family are in a good meeting at San Angelo, with large audiences. There were twelve baptisms last Sunday and nine confessions.

The C. W. B. M. Union of Topeka, Kan., consisting of the auxiliaries of the First, the Third, the North Topeka, the Oakland, and the Central Park churches, has published a neat program of its meetings for the coming year. The officers of the union are: President, Mrs. I. D. Graham; secretary, Mrs. R. V. Leeson; treasurer, Mrs. M. Moore; editor, Mrs. C. A. Finch; superintendent of juniors, Mrs. Ada Mosier.

VIRGINIA.

The annual meeting of the Tidewater District Convention will be held at Toano, Va., on the C. & O. R. R., August 15-16-17. Reduced rates can be secured over the Richmond, Fredericksburg and Potomac Railroad and Chesapeake & Ohio Railroad for this occasion by application to the local ticket agent for a certificate, which will enable you to secure one-third rate returning. George S. Crenshaw, secretary.

WISCONSIN

Monroe.—The Union Christian Church is reported as doing well. The members are becoming more closely knit together month by month. Recently the ladies of the church gave a little social which netted the church a neat little sum with which they purchased a carpet for the church parlor.—J. H. Berkey.

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STATE CONVENTION PROGRAM.

Illinois Churches of Christ, Central Church, Decatur, Sept. 4-7, 1905.

Christian Woman's Board of Missions. Monday Evening, September 4.

7:30—Song service, devotions, Mrs. Sue T. Odor, Decatur.

8:00—Address, H. G. Wilkinson, Porto Rico.

Tuesday Morning.

Presiding officer, Mrs. E. N. Holmes, Peoria.

9:00—Devotions, Mrs. Ina Cantrall, Illinois.

YOUNG PEOPLE'S DEPARTMENT. Report and awarding of state banner, Miss Clara D. Griffin, Carthage.

Report of treasurer, Mrs. S. J. Crawford, Eureka.

Report of corresponding secretary and organizer, Miss Lura V. Thompson, Carthage.

Future work, led by Mrs. Olive Lindsay Wakefield, Springfield.

11:30—Address, "The Mission of the C. W. B. M." O. W. Lawrence, Rock Island.

Afternoon.

Presiding officer, Mrs. Mary P. Buckner, Macomb.

2:00—Devotions, Mrs. O. F. Jordan, Rockford.

Roll call of district secretaries, by Mrs. E. N. Holmes, Peoria.

Report of national convention, led by Miss Lura V. Thompson.

3:30—Address, H. G. Wilkinson, Porto Rico.

Harvest Home, Mrs. W. W. Wharton, Winchester.

Wednesday Morning.

8:00—Workers' conference, led by Miss Lura V. Thompson.

Chairman nomination committee, Mrs. Mary Lloyd, Chicago.

Chairman future work committee, Mrs. Olive Lindsay Wakefield, Springfield.

Chairman committee Life Membership and Annuity, Mrs. Ethel H. Johnson, Stanford.

Illinois Christian Missionary Society. Tuesday, September 5—Evening Session.

7:30—Praise service, S. S. Lappin, Atlanta.

8:00—President's address, Geo. A. Campbell, Chicago.

Wednesday Morning Session.

9:00—Praise service, P. T. Carnes, Marion.

9:15—Enrollment and appointment of committees.

9:30—Reports: Corresponding secretary, J. Fred Jones; office secretary, W. D. Deweese; treasurer I. C. M. S., J. P. Darst; treasurer permanent fund, P. Whitmer.

10:30—The Place of State Missions, F. M. Rogers, Springfield.

11:00—Convention sermon, Stephen E. Fisher, Champaign.

Afternoon Session.

2:00—Praise Service, J. A. Barnett, Pekin.

2:15—Practical Christian Union, G. W. Buckner, Macomb.

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2:45—Foreign Missions, A. McLean, Cincinnati.

3:15—The Redemption of America, W. J. Wright.

3:45—Business of Educational Association.

Wednesday Evening Session.

7:30—Praise Service, President R. E. Hieronymus, Eureka.

7:45—"The Responsibility of Educational Institutions to the People," Mrs. Mary M. Herrick, Chicago.

8:15—Address, W. F. Shaw, Chicago.

Thursday Morning Session.

9:00—Praise Service, J. N. Thomas, Saybrook.

9:15—Business Session.

10:00—Bible School Work, Marion Stevenson, Chicago.

10:30—Endeavor Session.

11:00—Address, C. S. Medbury, Des Moines.

Afternoon Session.

2:00—Praise Service, S. P. Telford, Toluca.

2:15—"Possibilities of the Village Church," L. E. Chase, Armington.

2:35—"Widening the Influence of the Local Church," O. C. Bolman, Mason City.

3:00—"Ripened Fields," Geo. H. Brown, Lexington.

3:30—"Anti-Saloon League," W. H. Anderson, Chicago.

Evening Session.

7:30—Praise Service, Finis Idleman, Paris.

8:00—Address, C. S. Medbury, Des Moines.

S. S. Jones, Danville, Director of Music.

E. A. Gilliland, S. S. Lappin, F. W. Burnham, committee.

OFF FOR THE CONVENTION

There are only a few days left in which to secure your accommodations for the trip to the great Missionary Convention at San Francisco. If you intend some time, to cross the continent and behold the wondrous scenery of the West, you will never have another opportunity of going on a special train with a great enthusiastic company like this, and be permitted to attend at the end of the journey a convention that will long live in the annals of the church as one of the greatest gatherings in her history. Aside from the scenery which is world-wide in its beauty and grandeur, the events of the great convention will bring a new inspiration into your life, and teach you to know the fullness of joy in a more consecrated service for the Master. The missionaries who will go to the foreign field will be there to say their farewells, and speak their messages of faith concerning the Kingdom. Can you afford to miss it? It is a trip that will be worth some sacrifice, but when you consider that you can go on this train free we feel sure you are overlooking the opportunity of a lifetime in not planning on this trip. Others have already secured this free trip. Why not you? A little time left yet. You can earn a free round-trip ticket for a week's work. If you prefer to pay your fare, write to-day for reservations. Not quite two weeks left yet before the train leaves—a Special Train—Special People—Special Privileges—and Special Low Rates, and Special Free Round-Trip Ticket if you want it. Decide to-day to go. Write, telephone or telegraph for accommodations. The best are rapidly being taken. See that your ticket reads via THE CHRISTIAN CENTURY SPECIAL train which leaves Chicago Monday night, August 7th. Address for information and accommodations,

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Perry.—I have baptized six and added about fifteen since coming to this work. Just closed a few days' meeting at Covington, which resulted in thirteen additions in all.

I. N. Mabry aided me in the music. Bro. Mabry has decided to enter the field as regular singing evangelist. Address him at Perry, Oklahoma.

J. M. RHOADS.

Ponca City.—The work here moves slowly, but surely. When I came here the attendance at the Lord's Day services was small; now the house is well filled both morning and evening, and the interest is growing. Since the schools have closed, several of our families have moved to their ranches for the summer, which has affected the attendance upon the services of the church and also the attendance of Sunday school. The church here is not what it ought to be, but we are working and praying for improvement in all lines of our work. Four have been added since I came. This is not an easy field. Lots of hard work to be done.

R. H. LOVE.

THE CAMPAIGN FOR TWO THOUSAND PROMISED CONTRIBUTING CHURCHES FOR CHURCH EXTENSION.

Up to July 26th 814 churches have promised to take the offering. Illinois is ahead, and Ohio is second. This good work should be kept going. What we want is to get 2,000 contributors. We wanted to report them at San Francisco. But the main thing is to get the contributors. Those who report before August 21st will be counted in a telegram that will be sent on Monday, Aug. 21st, from our offices to San Francisco as a supplementary report. Keep sending in the cards.

Promises to take offering.

States.	
Alabama	9
Arkansas	6
Arizona	0
California	36
Colorado	8
Connecticut	1
District of Columbia	4
Florida	1
Georgia	10
Idaho	2
Illinois	96
Indiana	67
Indian Territory	7
Iowa	46
Louisiana	7
Kansas	46
Kentucky	36
Maine	0
Manitoba	2
Maryland	1
Michigan	26
Minnesota	9
Massachusetts	5
Mississippi	2
Missouri	79
Montana	7
Nebraska	28
New Jersey	1
New Mexico	2
New York	20
North Carolina	4
North Dakota	0
Ohio	95
Oklahoma	16
Ontario	1
Oregon	14
Pennsylvania	24

South Carolina	2
South Dakota	4
Tennessee	6
Texas	45
Utah	0
Vermont	1
Virginia	7
Washington	17
West Virginia	8
Wisconsin	5
Wyoming	2

All promises should be sent to G. W. Muckley, Cor. Sec., 600 Water Works bldg., Kansas City, Mo.

SANTA BARBARA, CAL.

I have held a short meeting at Healdsburg, with thirty added, and two weeks at Geyserville, with thirty-four added. E. B. Ware, who was reared in this country, is the one who has charge of the church there. I held the meeting at the call of the W. C. T. U.

This is a grape country and wineries are seen everywhere. The church is supported largely by that business, as the best members in some respects are in that business. I look for the time to come when God will lay the matter upon the consciences of those good brethren, so that they can teach their children the fearful sin of having any part whatever in drunkard making.

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25c. a cake, all drug stores, or mailed for 30c. by The Chas. N. Crittenton Co., 115 Fulton Street, New York.

I went from Geyserville and preached a few sermons at Petaluma and had one confession and two by statement. The church has a wealthy membership. They do not care for the church, God or any-



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Tickets on Sale August 6 to 14, good to return in 90 days, from Middle-West states—on sale a day earlier in the East.

Round-trip Ticket rate via direct routes, \$62.50 from Chicago, \$57.50 from St. Louis, \$50 from Kansas City, with stop-overs in Colorado and West.

Regular Service

The Santa Fe runs four trains to California. The California Limited is fastest and most luxurious—equipped with compartment, observation and drawing-room Pullmans, buffet-smoker and dining car. The California Fast Mail is almost as swift; the other two are called the Los Angeles and San Francisco Expresses; all three carry standard and tourist Pullmans and chair cars.

Special Excursion

Christian Century Special (equipped with standard and tourist Pullmans) leaves Dearborn Station, Chicago, via the Santa Fe, 10 p. m., Monday, August 7, leaves Kansas City 11 a. m., August 8, and arrives Los Angeles 6:00 p. m., August 12, stopping several hours at Albuquerque, N. M., Redlands, Cal., and Riverside, Cal.; also one day at Grand Canyon of Arizona. Personally conducted by a representative of the Santa Fe. Mr. G. W. Muckley, Corresponding Secretary, Board of Church Extension, American Christian Missionary Society, Mr. R. H. Waggener, National Superintendent, Christian Church Y. P. S. C. E., and Mr. Chas. A. Young, of the "Christian Century," will be in charge.

Grand Canyon Side Ride will cost \$6.50 extra for railroad ticket, \$1 extra for Pullman, and reasonable amount for accommodations at El Tovar hotel. The most wonderful scenic spectacle in the whole world, worth going thousands of miles to see. No extra charge for Redlands and River-side side-rides through California orange groves.

Not room here to give full particulars. Won't you write to me for all the facts?

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The Christian Century

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thing that belongs to God. I spent the first few days at hotel, and then Mr. Snow, publisher of the Petaluma Poultry Journal, and his good wife, who is a faithful disciple, opened their fine home to us, and I never enjoyed my stay anywhere more than in their home. Sister Snow is a sister to our H. A. Turney of Indiana. She was raised in the church at Fairfield, Ill., and knows what she believes and sticks up for her faith any time. Mr. Snow is a perfect gentleman.

I spent more than a day in San Francisco resting and viewing the sights, and then I came down to Santa Barbara to see about having a camp meeting near there. Sister Neal is willing to give a part of the ground she owns to make a Christian camping ground.

We want everybody to come to our camp meeting here, to begin next week. Fine ground, near the ocean; beautiful grove to put your tents for fifty cents a week, and attend meeting and go bathing and fishing and rest up for a while, and if you are sick we will do all we can to make you well.

J. V. UPDIKE.

BETHANY ASSEMBLY.

The Bethany Assembly meetings began the 20th inst. with fine interest. Saturday, the 22d, children's day, brought a large delegation of children and others to spend the day. Two excellent sermons were preached the first Sunday of the session by E. F. Dougherty of Wabash and M. W. Harkins of Union City. Monday, 24th, was Temperance Day. Mrs. Carrie Nation of saloon smashing fame addressed the largest crowds that have yet assembled on the grounds. She spoke in the afternoon and evening. Tuesday and Wednesday were devoted to the interests of the Indiana State Sunday School Association. Thursday and Friday, 27th and 28th, will be occupied with the business of the state C. W. B. M. Saturday, 29th, will be Butler College Day.

The sessions of the School of Evangelism will convene Monday, July 31, under the direction of W. J. Wright, superintendent of evangelism. The school

closes August 10. Among the speakers for this occasion will be Chas. Reign Scoville, Chicago; John E. Pounds, Cleveland, O.; Mrs. Jessie Brown Pounds, Cleveland, O.; A. McLean, Cincinnati, O.; and Allan B. Philputt, Indianapolis, Ind.

Among the ministers present I note the following: John Brogerton, Lee Tinsley, A. B. Philputt, C. B. Newnan, A. W. Connor, M. L. Pierce, M. W. Harkins, E. F. Dougherty, E. B. Scofield, T. J. Legg, Allan Shaw, T. J. Freed, M. W. Yocom, and others.

The debt on the assembly grounds will be paid this year.

The prospects are good for a fine session.
WM. ELMER PAYNE.
"Bethany Park."

GOSSIP AND A CHEAP PIANO.

By Frank Honeywell.

To-day I read a little story
Of a cheap piano purchased
At an auction by a lady
Who set music up as her taste;
Sent it home and in her parlor
Placed it; then at once down sitting
Did begin eternal drumming
For her food and sleep scarce quitting.

Now, a lady like to Sherlock Holmes, a wit who then resided in a next-door flat, upon this Keen deduction quick decided: That this instrument at auction Had been purchased, for that flowing Stream of unrelenting thumping Kept on "going-going-going."

Quick this story did inspire
Me with something more linguistic
In the tongues of gossip, slander,
Wagging vile and pugilistic:
'Tis the cheapness of the gossip,
The piano's cheapness also,
And their both continuous going
Make them on my senses fall so

And I seem to draw a lesson
For this mental dissipation
Known as gossip, and present it
As a sort of exhortation:
O ye streams of idle gossip,
Cease your flowing, flowing, flowing,
The cheap piano bought at auction
Kept on "going-going-going."
515 Nelson St., Chicago.

W. C. T. U.

The First Division of Cook County, Woman's Christian Temperance Union, will go on a lake excursion, Thursday, Aug. 10th, to the beautiful city of South Haven. The boat will be "The City of South Haven," of the Dunkley-Williams Company. The company does not allow the sale of intoxicating liquors on any of its steamers, nor permit gambling devices to be used on board. Fare, \$1.00 for the round trip. Be sure and buy a W. C. T. U. ticket and help the great work the Woman's Christian Temperance Union is doing for the children in order to save them from the evils of intemperance. Services will be held on the boat going and returning, as well as in Assembly hall at South Haven. There will be an oratorical medal contest. Short addresses will be given by Miss Marie C. Brehm, state president of Illinois W. C. T. U.; J. George Frederick, state president Pennsylvania Loyal Temperance Legion; David D. Thompson, editor of Northwestern Christian Advocate; Hon. W. A. Brubaker, secretary City-County Prohibition Committee, and others.

Tickets for sale by members of the W. C. T. U. Boat will leave at 9:30 a.m., Thursday, Aug. 10th, from dock at north end of Rush street bridge. Returning, will leave South Haven at 5 p.m., arriving in Chicago at 9:30 p.m.

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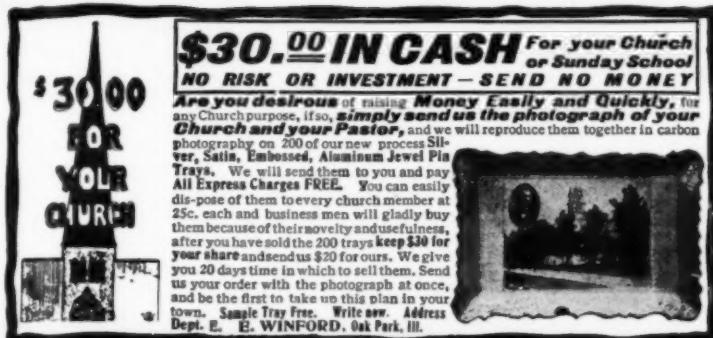
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A Golden Opportunity for Worthy People

The United Development Company of Dallas, Texas, after two years of careful research and investigation, assisted by Government Experts, has secured a tract of 25,000 acres of the choicest of the famous fruit and truck lands of East Texas, and is establishing thereon a Christian Colony. A limited amount of the tract will be placed under FREE HOMESTEAD CONTRACTS. The Company clears the land ready for cultivation and builds a house for the homesteader and puts him in possession, requiring residence and cultivation of the land for a certain time under certain conditions, after which the land and all the improvements will be deeded to the homesteader FREE OF CHARGE. This is the greatest opportunity ever offered to people desiring to secure homes and become independent, and ambitious, enterprising people will not be slow to take advantage of it.

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The climate is ideal, the prevailing Gulf breeze tempering the atmosphere in both summer and winter. The rainfall is ample, being from 45 to 50 inches per annum. Good water is obtained from wells from 20 to 40 feet deep. The soil is recognized as the finest in the United States for fruit and truck growing. The fruit lands of California are worth as high as \$1,000 an acre and the fruit lands of East Texas have many important advantages over California.

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East Texas is the wonder of the twentieth century, which is demonstrated by the following table of earnings per acre per annum:

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Tomatoes	100 to 400	Onions	200 to 700
Cantaloupes	100 to 400	Potatoes	100 to 200
Watermelons	100 to 300	Cabbage	200 to 400
Strawberries	200 to 600	Blackberries	200 to 300
Dewberries	200 to 400	Grapes	200 to 400

Other crops grown in commercial quantities and at correspondingly large profits are: Turnips, Radishes, Cauliflower, Asparagus, Beets, and all garden truck; Figs, Pears, Persimmons, Apples and various other kinds of fruit; English Walnuts, Hickory Nuts, Peanuts, Pecans, Alfalfa, Oats, Cotton, Corn and other farm crops.

Average temperature for the year 1903: Jan. 48, Feb. 45, Mar. 57, Apr. 64, May 71, June 74, July 85, Aug. 83, Sep. 75, Oct. 61, Nov. 53, Dec. 46.

Mean temperature for the year 1904 at Dallas, Texas. Jan. 42.4, Feb. 49.5, Mar. 60.2, Apr. 62.9, May 70.6, June 78.2, July 82, Aug. 82.1, Sep. 79, Oct. 68.3, Nov. 55.6, Dec. 46.6.

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GOD'S CARE.

The late D. L. Moody once told of a man who enlisted in a war and left a wife and two children. One cold day in November, in the first year of the war, news came that he was shot in battle, and the mother was in great sorrow. Some time after the landlord came for his rent, and she told him her trouble, and said she would not be able to pay the rent as regularly as before, as she had only her needle by which she could obtain a livelihood. Sewing-machines were just coming in then, but as she could not buy one, she had a very poor chance. The man said that if she did not pay the rent regularly he would put her out. After he went away the mother began to weep. Her child, not quite five, came up to her and said:

"Mamma, is God very rich?"
"Yes, my child."
"Can't God take care of us?"
"Yes."

"Then what makes you cry? Mayn't I go and ask him?"

The mother said she might if she liked. The little child knelt at her cradle bed, where the mother taught her to pray, and the mother said the child never looked so sweet. She stood weeping over her misfortunes, and the child knelt and said: "O Lord, you have given and taken away my dear father, and the landlord says he will turn us out of doors, and my mamma has no money. Won't you lend us a little house to live in?"

And then she came out to her mother and said: "Mamma, don't weep. Jesus will take care of us. I know he will, for I have asked him."

It is upward of twenty years, and that mother has never paid any rent from that day to this. A beautiful cottage was provided for her and her two children, and she has lived there without paying any rent. When the fire swept over Chicago and burnt up her house, a second little home was put up for her, and there she is.—Exchange.

A traveler was stranded at the inn of a small country town in the South. Sitting on the porch, he was patiently awaiting the dinner announcement. At noon a colored man appeared at the door and rang the big handbell, when the dog, which had been asleep in the sunshine, awakened, raising his nose toward the sky, and howled most dolorously and continuously. The colored man stopped ringing the bell, scowled, and yelled at him: "Dawg! dawg! Yo' shet up! Yo' don't hafta eat dis dinna!"

A Surgical Operation.

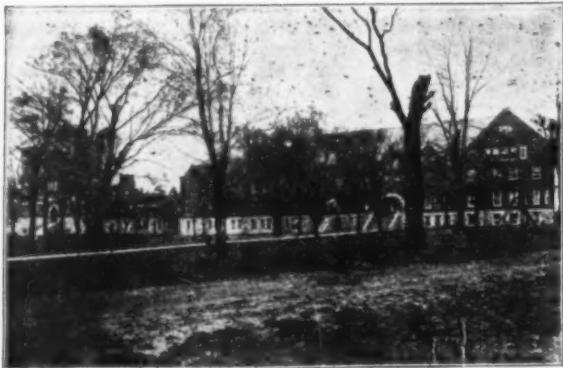
Mr. G. E. Peal says, in Nature, that he once saw a young elephant deliberately make a surgical instrument and use it on himself.

He saw the animal go to a bamboo fence and break off one of the pickets; this picket it further fractured with its trunk and one of its forefeet until it obtained a sharp fragment some ten or twelve inches in length. Then, leaning forward on one of its forelegs, it thrust this fragment, which it grasped with its trunk, into its "armpit," and vigorously moved it to and fro. As a result of this operation, a large elephant leech was dislodged, which dropped to the ground and was at once ground to mincemeat beneath the horny toes of the sagacious brute, which grunted its intense satisfaction!

Fifty-fifth
Year >>

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